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LENTEN READING

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By the Rev. WALLACE E. CONKLING

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By the Rev. H. F. B. MACKAY

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Rev. R. M. FRENCH

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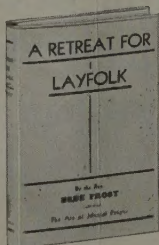
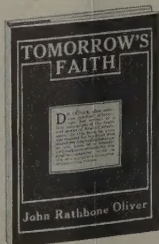
By the Rev.
JOHN RATHBONE OLIVER

Author of "Fear," "Victim and Victor,"
"Foursquare," etc.

The three main chapters in this book will appeal to one or another of three classes or divisions of our English-speaking Church. The first chapter looks Romeward; it tries to speak to those to whom Rome is a more or less perpetual obsession. The second chapter faces in the other direction; towards Protestantism. The third chapter is written for the faithful Anglican, who is somewhat disturbed by Romeward tendencies, or upset by inviting gestures towards a divided Protestantism.

Dr. Oliver presents the historical *reason why* of a psychiatrist.

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A Retreat for Layfolk

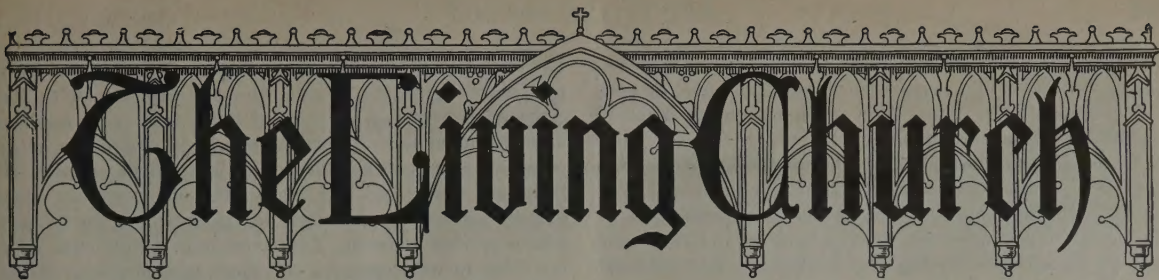
By the Rev. BEDE FROST

Author of "The Art of Mental Prayer"

This book is intended primarily for the increasing number of layfolk, men and women, who make private retreats. But it will also be of value to those who, unable to make a retreat, desire to mould their lives upon the pattern of Catholic spirituality. There are many in these days who, while living the ordinary Christian life, hunger after something more—those who have caught some glimpse of the Truth, who realize that all our spiritual exercises are but designed as a means of bringing us into union with God Himself.

\$1.50

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EDITORIALS & COMMENTS

Spiritual Mite Boxes

THERE is something about a mite box that appeals to everyone. A pledge may look formidable at first sight, particularly to anyone who has never made contributions regularly. Many persons will not consent to make a pledge until the idea is well-seasoned in their minds. But almost anyone will gladly accept a mite box. Moreover, most persons who take mite boxes fill them and bring them back, to be offered at the time appointed.

It is interesting to find that so many individual methods are adopted in behalf of the mite box. One person will drop in all the pennies received in change. Another will put in a certain sum every week-day and double that amount on Sunday. These methods relate to the Lenten mite boxes. We are all aware of the splendid method employed in connection with the United Thank Offering. Yet here also we discover great variety. One woman, at least, put "something substantial" in her United Thank Offering box the day her husband was given an honorary degree. Another woman did the same thing when her husband made the score in golf for which he had long been trying. All the methods have one feature in common: namely, that anyone who has a mite box thinks constantly of filling it and does fill it.

Now this being so with a material mite box, it seems fairly certain that it would be so with a spiritual mite box. This Lent might be an excellent time to try it. In spiritual things, as in material, there is often hesitation about making a pledge, especially when the idea is new. Sometimes people are urged to draw up a Lenten Rule. Their rectors will suggest that they undertake only what they are sure that they can perform. But, even so, few will do it. They are reluctant to write down and sign their names to the most moderate pledge of this sort. No one questions the tremendous value of a Lenten Rule. Still, there are many persons who will not make one. They are not ready for it, perhaps. But almost anyone, we think, might be willing to accept a spiritual mite box and, we have faith to believe, fill it.

Take for example the matter of prayer. The usual Lenten Rule adds to the customary morning and evenings devotions and, it may be, prayers at noon. Many persons will not formally agree to do this. They fear that they may forget, or they feel that they may be so employed at noon on some of the Forty Days that they cannot pray with sufficient concentration. Of course

once they have tried it they find that it can be done and done daily. Before that time comes, however, they would readily take a spiritual mite box in which to put extra prayers. Anyone who prays at all will gladly plan to pray more in Lent. Suppose, for instance, that all the men and women in a particular parish who do not draw up a Lenten Rule should undertake to pray during this Lent for the needy, praying not at noon nor at any fixed time but whenever they have a moment to spare. An amazing number of spare moments of prayer would go into their spiritual mite boxes. And since persistent prayer leads to action in the direction of the prayer, it is absolutely certain that these very intercessors would do more or get others to do more to relieve the needy. Thus good deeds as well as prayers would go into the mite boxes.

SIMILARLY with prayers for the sick and sorrowing: put as many as possible into the mite box and what we call "practical aid" will follow the prayers. We frequently hear it earnestly said that intercessory prayer, were there enough of it, would bring in the Kingdom of God. And we all believe this. Much such prayer is offered up. Immeasurably more might be. Lent is the season of mite boxes. Have spiritual mite boxes ready for those who will use nothing more formal. These boxes will be filled by Easter. Undoubtedly individual methods will be used. Indeed, persons who have filled spiritual mite boxes with intercessory prayer have mentioned their several ways. One man prayed his extra prayers as he walked to and from his train every morning and evening during Lent. A woman prayed hers as she went up and down stairs in her house throughout the day. And a very punctual man prayed his while he was waiting for those less punctual than himself. No one is so occupied that there are no odd moments.

Another thing that rectors suggest to those who are making Lenten Rules is additional worship, attendance at more services. Here again the people are advised by their rectors not to attempt too much. Yet many persons will not promise, even to themselves, to attend even one week Eucharist or other extra service regularly once a week for six weeks. They feel that they may miss once or twice and thus break their Rule. Persons accustomed to making and keeping—as well as they are able—a Lenten Rule are not deterred by such a feeling. But a great many men and women are. Yet they are glad

to receive the Lenten leaflet of their rector, on which is printed a list of the Lenten services—four, five, or even six or seven extra ones. They wish to attend some of them. No doubt they will, in any event. But let them take a spiritual mite box, with the intent of putting into it as many extra services as they can attend. The result will be surprising. Most persons really can go to church much more often than they do! If they cannot go to services during the week, they can at least drop into church for an occasional prayer before the altar or in the presence of the reserved sacrament. When they plan to go as often as they possibly can, they discover this. Their rector will be enheartened by their presence, incidentally. Thus the life of worship will be strengthened all round, in that parish.

EVERY LENT an effort is made not only by rectors but also by bishops to persuade people to read more during Lent. We are all familiar with their methods. Sometimes one book is selected, and the people are urged to study it. Sometimes a list is given. Occasionally a rector will buy the books he recommends and offer to lend them. It would be interesting in the extreme to know just how much "Lenten reading" is done. Needless to say, every Lenten Rule has "Special Reading" as one of its subheads. No doubt many persons with much leisure do Lenten reading, even if they draw up no Lenten Rule. Church people, at the present time, are keenly interested in Church history and in books on the deepening of the devotional life. Not a few are interested in technical theological treatises. Books dealing with these subjects are on the "Lists of Books for Lenten Reading" published just before Lent in periodicals and parish leaflets. A good many persons read, as we have said—persons with time. But there are an enormous number of Church people who have very little, or as it often seems to them, no time. They could not be induced to write down an intention to read even one book during Lent. Nor are they likely to begin what they call a "religious book" unless encouraged. That encouragement constitutes a spiritual mite box. There are many short books, made up of short chapters. The published Lenten Book Lists (including those in this issue, pp. 442-443) invariably feature several of them. Anyone would be willing to take such a book with the intention of reading it by Easter. And he will do well not to borrow it, but to buy it as a permanent addition to his library. Many a person has started out with the purpose of putting that little scrap of Lenten reading into the spiritual mite box, and has ended by filling the box. No one is so busy that there is no time at all to read. One of the discoveries made by persons who take a spiritual mite box for Lenten reading is that they can read a great deal. They become like the bishop who, as he once said, always read when he was not doing something else! One of the serious problems of the Church today is the lack of a widespread habit of reading on the part of Church people. Indeed, more than one other difficult problem would solve itself did more Church people know the history, the doctrine, the discipline, and the tradition of the Church. It can all be had: by the simple process of sitting down with books. A good deal can be done, even in one Lent, to fix the habit. Filling one spiritual mite box with "Lenten reading" will do it.

And there is that vitally important matter, Bible study; and there is that equally important matter, Prayer Book study. We are frequently told that people do not study the Bible as it once was studied. Many persons read a chapter night and morning. Some actually make a daily study of a passage of Scripture. All in all, no doubt most Church people do study the Bible.

But there are few who might not study it more deeply and more regularly. Those who are familiar with the Authorized Version will derive much help from reading one of the modern translations. It is easier for most persons to undertake this during Lent than other extra religious exercises. Yet many will declare that they cannot promise to do more, or do more regularly than which is their custom. Let them take a spiritual mite box; or, in other words, let them undertake to do as much more as they can. The results will be astonishing. So with the Prayer Book: let Church people take it up every day during Lent, and study it. Or let those who will not attempt to do this take it up as often as they can. By Easter, such a spiritual mite box as is suggested will be filled.

To what end is all this extra praying, extra worshipping, extra reading, extra studying? This question may well be asked. The answer is plain. Not primarily to "keep Lent" for itself, nor even for the health of the individual soul. That is secondary. The end is to enter more fully into the Life of our Lord. The reason for that is plain, too: in order that we may serve our fellowmen in His Name. Lent is a season of self-discipline, yes. But the purpose of that discipline is to bring us nearer to Christ by making us more like Him. He gave everything; we give "what we can." He did all; we do "what we can." He knew all things in heaven and earth; we learn "what we can." Some can give and do and learn a great deal; others—and they are the more numerous—can only fill mite boxes. But all together, men and women who "keep Lent" truly approach the Lord. He "went about doing good"; and so will they. He made the Great Sacrifice; and so would they. Along the Way of the Cross, following Christ, the method of travel is so simple—just step by step! Anyone who will can do it. May everyone begin, with this Lent!

IT CANNOT be denied that the Japan-China flare-up just on the eve of the Disarmament Conference presents something of a discouragement to the world. No doubt American sympathy is largely with China, which seems to be the aggrieved party. But yet there are considerations enough to suggest that all the facts are probably not in evidence. China has notoriously presented an example of chaos for years. With no continuing, responsible government it is inevitable that she has been a difficult neighbor to deal with. Very likely international obligations and treaty commitments have been violated many times. We should not conclude too hastily that Japan is without provocation however we may regret that she feels that warlike incidents are necessary features of her international policy. Americans may well exercise a benevolent neutrality while they pray for peace.

Disarmament is difficult to promote while such an illustration of apparent warlikeness is before us. And yet our hopes for progress toward Disarmament do not proceed from a sense that all armament is unnecessary. It is not. Christian people may well avoid the extreme of Pacifism while yet they hold that world armaments may safely be reduced. That is all we maintain.

And though the Disarmament Conference must meet under an unexpected cloud it is well that we must face actual facts. The day has not arrived for complete Disarmament. We are hoping only that progress may be made toward our end.

Perhaps it is as well that our hopes and our prayers should not be of the sort that attempts to advise Almighty God just how He should proceed. But no stress

of events can make it impossible for us to intercede that the course of this world may be so peaceably ordered that the Church may joyfully serve Him, and serving Him, may serve all His children, however they be gathered into separate nations.

May God impel us to deal wisely and intelligently with the issues of the day and not permit us to see the present so exclusively that we lose sight of the future.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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OUR GUIDE

GOD OF NATIONS, bless our land,
Make her to feel Thy guiding hand.
Through days of peace, in storm and stress,
In gardened land or wilderness
Lead Thou Thy children on.

O God of cities, bless our land,
Where e'er our stately buildings stand,
From morning light till set of sun
In youth's first days, when years are done
Lead Thou Thy children on.

O God of people, bless our land,
Where throngs the crowd, by lonely strand,
Where strong men stand or children weak,
Those who have found Thee, those who seek,
Lead Thou Thy children on.

ANNIE K. GOWEN.

WHAT OF THE FUTURE?

IT MUST BE EVIDENT to all of us that the so-called capitalistic system on which modern industry and commerce, outside Russia, are based, has failed. Enlightened self-interest has been unequal to the load placed upon it. The Golden Rule, which makes the individual the measure, must be replaced by that new Commandment of our Lord's, still new, which makes sacrifice like His for us, for those who need it, the rule, if we are to bring in a satisfactory condition throughout the world. . . . For myself, I face the future with confident faith. People have faced much worse situations and overcome them. Some months ago I happened to remark to the Archdeacon that it had never occurred before to me but that I was really very fortunate to have been born in the South ten years after the War Between the States. Coming from New England he naturally did not see that. I said, "Do you remember that cablegram from Bishop McKim at the time the earthquake and fire overwhelmed Tokyo, 'All gone but faith in God'?" That was the situation in the South after the War. Men left great plantations in the pink of condition, with beautiful homes, plenty of servants, and work animals and equipment, to return four years later to find the home in ashes, the servants gone or freed, the equipment and work animals dispersed or destroyed, and the beautiful fields grown up in sassafras and thorns. Himself not a citizen, his money worthless, under an alien military rule. One of our clergymen, rector of a city parish, but without salary, kept his family alive by running a little store on money borrowed from a free Negro whom he had earlier befriended; another, later a Congressman, then a colonel in the Confederate Army, finding on his return that his beautiful colonial house had become a tenement for his former slaves, went a little distance up the river, lived in a tent or a shack, and made his living by catching fish and selling them to his former slaves.

That was just one generation behind the one to which I belong. All gone but faith in God! But with that and an indomitable determination not to go down to destruction, that whole section has built up another civilization. It has much that is ugly in it as had the other. But the point is that if they could do that notwithstanding their difficulties, in God's Name, let us not whine or despair. To our everlasting credit few of us are doing so and I am certain that, after we have suffered awhile, God will make us "perfect, stablish, strengthen, settle" us. To that life I call all of you in confident faith that God, who has sustained us this far, will see us through to the end.

—Bishop Mitchell.

The

Living Church Pulpit

Sermonette for Quinquagesima Sunday



BY THE REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
RECTOR, CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY

"Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."—ST. LUKE 18:31.

THE HOUR IS COME, that the Son of man should be glorified." The hour is come when He is to set forth to Jerusalem, and show Himself openly as the Messiah. But that journey is to end not with an earthly coronation, but on a criminal's cross. He sees it all, He proclaims it all, He knows it all. His Apostles shrink back with amazement and fear. They cannot understand, for they do not want to understand. They had looked for their Master to reign in Jerusalem; He tells them instead that He is to suffer and die.

It is the courage which love inspires which enables Him to undertake this journey, this journey which He tells them is to end in His delivery to the Gentiles, His mocking, His scourging, His crucifixion. He knows it is the only way, the way appointed by the Father. It is the only way by which the world may be saved, the only way by which sinners may be redeemed and transformed, the way of sacrificial love. Peter would try to suggest an easier way, the others would hang timidly behind as He set His face toward the Holy City, but He knew that only in this painful, difficult way could He save us, and love did not hesitate. "Behold, we go up to Jerusalem."

And Lent is a call to us to go up with Him to Jerusalem. It will not be enough for us to turn our thoughts to the cross and passion of Christ and stop there. The Gospel for today is a challenge to our courage and our love. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." That is the only way that we are going to be able to keep Lent. That is the only way that we can go with Jesus to Jerusalem, by sharing in our measure in His own self-denying, sacrificial love.

So Lent is a time for us to practise self-denial. We are to give up the things which are hindering us in our going-up with Jesus. The great thing which hinders us is sin; some special pet sin perhaps, some little thing which prevents our following in the way. And that special pet sin, as well as all other sins, is what we are called upon to give up this Lent. It may be helpful to deny ourselves in other things—to give up candy, or tobacco, or the theater; but, after all, these are very easy to give up. To give up my pet sin is hard. But what Jesus did in going to Jerusalem, the victory over sin which He won upon the cross, will make it possible for me to give up even that.

And as we try to follow Him this Lent, let us never forget that our motive must be His motive, the motive of love—love to Him, and love to our fellowmen. Lent is a call to us to exercise more love, more patience, more kindness, more understanding sympathy toward others. That is why the Church chooses as her epistle, on this Sunday when she calls us to go with our Lord to Jerusalem, St. Paul's great Hymn of Love. A keeping of Lent by fasting and church going, combined with unkindness and crossness with all those with whom we come in contact—this is not to go up to Jerusalem with Jesus. Better more food if the result of going without is more unkind words.

He loved me and gave Himself, His life, for me. Shall I not, then, by a good Lent go up with Him to Jerusalem? Shall I not take my part, and live my life more as a Christian should? It will not be easy, of course, for we are going up, and going up is always harder than slipping down. But of this we may be sure—we're going up with Jesus! And there is always joy in following Him.

THE NEW SPANISH FLAG

THE NEW Spanish Government has added a band of violet to the red and gold of the old Spanish colors of the monarchy. The band of violet was placed in the flag according to popular rumor, because this color is the symbol of Castilian liberty.

—Scottish Rite News Bulletin.

The New Constitution of the Serbian Orthodox Church

By Vladislav Maievsky

LESS than two years have elapsed since the day when His Holiness Patriarch Varnava took his stand at the helm of the supreme ecclesiastical administration of the Serbian Church, but already the movements of the intricate machine reveal that the Serbian Church is being guided like a ship by the firm and experienced hand of its helmsman.

Following the reunion in 1920 of the entire Serbian Church and the reestablishment of the Serbian patriarchate, the Patriarch inherited numerous tasks. However, during the brief period of his administration he has been able to prove that his intellect, while bearing the genuine stamp of the mind of an Archbishop, is likewise worthy of a great statesman and embraces vast horizons.

Of the numerous current affairs and problems subject to the consideration and decision of the supreme ecclesiastical authority, Patriarch Varnava placed foremost the cardinal question of vital importance to the existence of the Church, namely the foundation and realization of the constitution of the Church.

In 1929 a new law was promulgated governing the Serbian Orthodox Church as a confessional institution, autonomous in all phases of its internal existence. According to this law special means were placed at the disposal of the Church and provided for in the State budget for the maintenance of Church institutions. The Church has the sole administration of its property and of the dividends derived therefrom, as well as of all sums yielded by the Church tax assessed on the Orthodox population of the State. The same law defines the basis for the mutual relations of Church and State.

In order that the above law could be realized in the life of the Church it was moreover necessary, using it as a foundation therefor, to establish a constitution of the Church, to outline the rights and duties of all the autonomous ecclesiastical institutions and offices having charge of all the various branches of the complicated administration of the Church, whether in its centers or extremities, i.e., in the dioceses and parishes.

During the past summer a joint committee was formed. Working at full speed, the committee prepared a project of the constitution of the Church and submitted it for approval to the saint synod, which, under the presidency of Patriarch Varnava, undertook a detailed examination of the project. When the session of the episcopal assembly was opened, the first presided over by Patriarch Varnava, he submitted to the assembly the project of the constitution for its final editing. The assembly approved the project and transmitted its final edition to the ministry.

However, inasmuch as the project contained certain points of a canonical nature upon which the supreme ecclesiastical authority and the government disagreed, a series of conciliatory meetings was held. All disagreements were regulated and the final wording of the constitution was adopted. On November 16, 1931, His Majesty the King signed the constitution of the Serbian Orthodox Church, and thus, owing to his vast experience in matters pertaining to Religion and State and to the steadfastness and tact of the wise helmsman directing the course of the craft of the Serbian Church, Patriarch Varnava, the long and hard efforts of supreme ecclesiastical power have been crowned with success.

It should be borne in mind that the new constitution of the Serbian Orthodox Church reposes satisfactorily and completely

on a canonical basis erected by the constitution itself, such as at the present time no other Orthodox Church possesses.

The constitution of November 16, 1931, while regulating all phases of the existence of the Church on the principle of *autonomy*, defines the mutual relations between the administrative ecclesiastical authorities and the secular ecclesiastical autonomous bodies, and determines the scope and limits permitted for the participation of the clergy and the laity in the life of the Church.

The constitution grants the right to the episcopal assembly, in its capacity of supreme ecclesiastical legislative power, to issue decrees, rules, and instructions with regard to the actual materialization of the constitution of the Church.

IN MATTERS concerning the economic management of the Church the ecclesiastical authorities will act in collaboration with the autonomous parish bodies.

In regard to the parochial clergy, the constitution provides for uniform and, so far as possible, satisfactory allowances, in order that the clergy, released from all material anxiety, would be able to carry out independently and with full peace of mind its high pastoral mission.

The constitution also provides for a uniform and adequate education of the clergy and their training for pastoral service. For this purpose special attention has been given to instruction and education in the seminaries and the theological faculties of the universities.

What will ensue and what lines will develop in the life of the reunited Serbian Church—three times greater than what it was prior to the War—is for the time being a matter for speculation. However, one feature is evident: the new constitution of the Church of November 16, 1931, is the second act, following the reestablishment in 1920 of the Serbian patriarchate, of ecclesiastical and historical importance. Taken together, both acts constitute epoch-making and historical events in the life and development of the Serbian Church.

ARBUTUS TRAILS

I SHALL go home some way that I have come
May even linger till the darkness falls
And I am tired or the silence palls
But if I miss the cloud or flame by night
The focus to a dream is always light
Beyond my intermittent beat of time
There is contentment for this heart of mine.

It may be all you are or might have been
Has other purpose than remembering—
I seem to hold you in the full of years
Unchanged by parting and unhurt by tears!

So I go softly where I need no signs
For my safe progress except wind through pines
The glary highroad and the jostling mart
All but forgotten by my homing heart
Too long this side arbutus trails to feel
The predatory presence of the real.

LILLA VASS SHEPHERD.



HIS HOLINESS, PATRIARCH VARNAVA

Abolish the Quota System

By the Rt. Rev. Walter Mitchell, D.D.

Bishop of Arizona

I HAVE been a zealous advocate of the Quota System as being the most equitable we have ever devised. Based, not on the potential capacity but on actual performance, on what we have actually spent on ourselves, I do not see how a more just plan could be worked out.

Those who conceived it were both honest and right in saying it was to be a great spiritual movement. It was even more. It was to be a great educational movement and a great missionary movement, as well as a great spiritual movement.

The plan was to carry on year in and year out adequate education for every member and every child of the Church, not only as to the work, missionary, religious educational, of a social service nature being done within the congregation, the jurisdiction, and the world; but it was also to give information about other work which needed to be done. It contemplated an organization of every congregation into groups which would become responsible for gathering information of work which should be done, if any, in the neighborhood of that group, or in the community or the world. It expected that such groups would give themselves to prayer and study as to these needs and how the group could do their part in meeting them. Furthermore, the idea was that on the basis of this year around study and prayer, every fall there would be something like the revival method in certain sister Churches, during which the burden of all this would be laid upon the members and only as one part of the whole plan would every member be asked to pledge money for that part of the work which such member could not do himself. It was admitted that this was not an easy program. The difficulties were, in some respects, like those which our Lord warned us were involved in becoming His disciples and, indeed, were predicated upon them. Because of the difficulties, particularly in those sections where the plan was misunderstood, there was no attempt worthy the name to carry out the whole plan. Even among those who understood and favored the plan, full execution of it was the exception rather than the rule.

Until the adoption of the so-called Pay as You Go Plan, which puts the whole missionary program at the mercy of the most miserly man in the rear pew, the Quota System worked fairly well. Now, as I see it, it has been emasculated.

First the year around educational feature was dropped or never tried. Reliance was had upon a whirlwind spasm of effort covering a few days, and the broad, all embracing objective of "informing the mind and enlightening the conscience" and thus of raising the whole level of the life of our people was quietly shelved and the much less important matter of raising a certain amount of money was substituted. Even that was found to be too much trouble, and for the last few years the charge made in the beginning, and which was untrue in the beginning, can now be supported by the facts—the whole thing has become a drive for so many dollars. As a rule, it is made without much or any preparation and as a rule it fails, as it deserves to fail. The so-called Pay as You Go Plan was adopted to reduce the work to the low level of the giving which such unspiritual methods necessarily produce.

Nothing proves this more clearly than the way the matter was handled by General Convention, or more accurately, by the House of Bishops, if I correctly understand that action.

When the budget for the maintenance was presented in the House of Deputies there was an earnest and real debate. From the accounts I read, the members really considered the budget and, I take it, handled the matter as a real proposition. It was proposed to reduce the total. The debate was an honest consideration of that proposal, presumably on the theory that, whatever budget was adopted by General Convention would have something to do with the giving of the Church. When, by a large majority, the House of Deputies voted not to reduce the amount, our able treasurer of the National Council, Lewis

B. Franklin, sent out the slogan, "No Retreat." He felt that that was what the House of Deputies meant. When the budget came to the House of Bishops, it was adopted practically without debate, certainly without any discussion such as had characterized the action of the other House.

GOING AS WE PAY

WHEN SOME YEARS AGO the Church inaugurated the Quota System of raising its budget for the Church's Program, one of its most enthusiastic advocates was the present Bishop of Arizona, who was then rector of Porter Military Academy, Charleston, S. C. ¶ But now, he feels, the plan has been emasculated by the adoption of the "Pay-as-You-Go" plan, which he thinks has degenerated into a "Go-as-You-Pay" plan, and which "puts the whole missionary program at the mercy of the most miserly man in the rear pew." ¶ In his address to the convocation of the missionary district of Arizona last week, Bishop Mitchell pleaded vigorously for the abolition of the entire Quota System and the substitution of "a plan that would be more in accord with our Lord's way of doing things."

I SUPPOSE one might say that the bishops felt that, after all, the raising of the budget fell more directly upon the shoulders of the clergy and laity, from whom the deputies were drawn, and that if they wanted the larger amount the bishops should agree. It might be said that

every bishop in the House was heartily supporting the whole plan, of which the budget was one expression, and meant to go out and see that the part for which his jurisdiction was responsible was going to be paid in full. Perhaps, but if so, the atmosphere which such conviction might have been expected to develop was, as it seemed to me, wholly lacking. I never saw any action affecting the whole future of the mission work—which is the life—of the Church passed with so little enthusiasm.

I should like to feel that I am wrong in my estimate of what our action really signified. But I cannot escape the conviction that the feeling in the House of Bishops was that, after all, with this vicious Pay as You Go Plan, the size of the budget had very little to do with the case. Instead of diocesan leaders rallying their forces around the conception of the quota as being the bare minimum, the least expectation of the Church; instead of saying to each congregation, "That is your fair share, let us all do at least the least that is expected of us"; instead of real leadership, many bishops and other leaders, as it seems to me, say, in effect, "Do not take the quota too seriously; of course, it is absurdly beyond your capacity. In fact, so far as we are concerned, just ignore it altogether, and instead, after the more or less haphazard canvass of your people which we know you are going to make and which is quite as it should be, just let us know how much of this absurd Quota the people have pledged to give and that will be all right." That that is not overdrawn is shown by the fact that, for a year or so, after the adoption of this plan, the amounts pledged were evidently regarded as absolute obligations which had to be met. But the vicious principle on which the plan is based soon began to operate a little more fully. If a congregation could, with propriety, set aside what had been determined was its "fair share" in the fairest possible way, it was not such a long step to its feeling that it could also disregard what it itself decided was its fair share, reported at the beginning of the year, if toward the close of the year it found it a little inconvenient to pay that total. This is shown by the fact that for the last few years the National Council has come toward the end of the year with huge deficits

(Continued on page 437)

The Church in Manchuria

By the Rev. Harry W. Overs

Priest in Charge of St. Barnabas' Church, Mukden; S. P. G. Chaplain for Manchuria

WE HEAR LOTS about the strife as to who should be the greatest in Manchuria, but little about the work of establishing the Kingdom of God there.

There are active missions among the Chinese, Japanese, and Koreans. They are sent out from societies in England and America. But there are no episcopal missions (except Roman) in Manchuria.

This is by conventional arrangement with other societies. Missionary societies do not function indiscriminately all over China. They confine their energies to certain defined territories.

Thus it so happens that in Manchuria there are only Presbyterian missions at work besides the Roman Catholic.

The writer is the only exception. And he is not technically a missionary, although sent out by the Society for the Propagation of the Gospel, London, England.

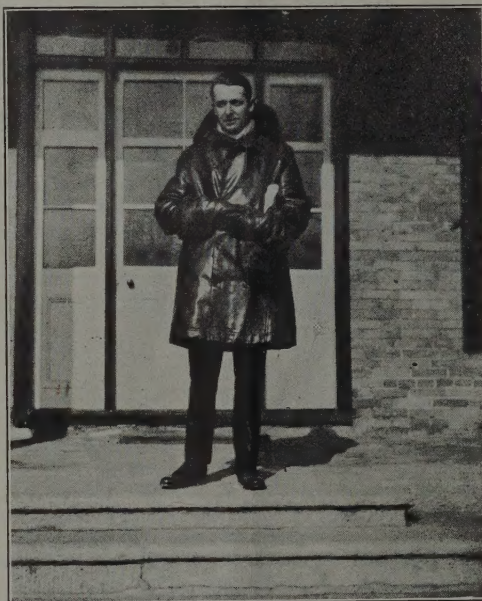
THE Manchuria chaplaincy began over twenty years ago. It was started by Bishop Corfe (the ex-naval chaplain) of Korea. Later it came under the North China diocese, and has continued so unto this day. The work consists of the spiritual oversight of five wide-apart Christian congregations of Churchpeople living in the five cities in Manchuria where "foreigners" (non-Asiatics) live and have their business.

The five places are Mukden (the chaplaincy headquarters), Newchwang, the first seaport opened to foreign trade, Dairen, the Japanese seaport, Antung on

AMID WAR AND TUMULT

MANCHURIA is very conspicuous on the front pages of American newspapers these days.

¶ Yet it may be news to many Churchpeople to learn that, despite the military movements that have been going on in that vast area, the English priest who serves the Anglican Churchmen of Manchuria is going quietly about his business, traveling some 1,200 miles a month to minister to the British and American residents in the five chief cities of that region. ¶ The pastor of this immense "parish," as big as France and Germany combined, tells in this article how he is carrying on in spite of the political disturbances that are making history in his jurisdiction.



REV. HARRY W. OVERS

The chaplain is equipped for a trip north, where the winter temperature is 30 degrees below zero.

the borders of Korea, and Harbin, the Russian city in the north on the Trans-Siberia railroad. The greatest distance between two of these places is 588 miles. Each city receives a regular visit and services are conducted there on a fixed Sunday in the month.

The traveling is all done by railroad, the South Manchuria Railway (Japanese) allowing missionaries to travel at half rate.

In fact, the job is a railway chaplaincy, something like that in South Africa, except that the Manchuria chaplain does not live in a railway car. The work is dependent on the railway transport facilities.

The chaplain's average monthly mileage is 1,200. The "parish" of Manchuria is as big as France and Germany combined.

The foreigners resident in Manchuria are nearly all of the educated class, e.g., consuls, customs officials, merchants connected with the Standard Oil Co. of New York, and the British and American Tobacco Company.

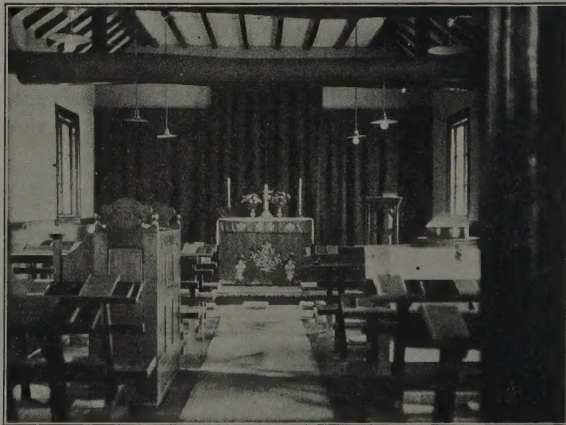
There are about 500 British and American residents in the five cities named above.

There are three churches: one at Newchwang, a beautiful edifice like a country church in the homeland; another at Dairen built four years ago by Anglo-Japanese joint effort; and another at Mukden, a small church room which it is now desired to enlarge. Every year in the little church in Mukden, the American community meets on the fourth Thursday in November for Thanksgiving services.



ST. BARNABAS' SCHOOL, MUKDEN

The Rev. P. M. Scott (pictured here) was for many years an Anglican missionary in China. Mrs. Overs is second from Mr. Scott's right.



INTERIOR OF THE CHURCH ROOM AT MUKDEN

The room holds about forty persons, a big stove, and a harmonium. Note the Chinese roof beams.



NEWCHWANG CHURCH GATEWAY

Note the designations over the gate. A Chinese merchant is here shown delivering his wares.

The funds for maintaining the work are supplied from two sources. The Society for the Propagation supplies one-half of the chaplain's stipend and the rest comes from local sources. The local communities also find the traveling expenses, and the hospitality during visits. Generosity is one of the characteristics of the people out here. They have to pay for their religion, and they *do* pay.

In addition to the regular chaplaincy work, the present writer and his wife started, four years ago, a small school in the parsonage for young children. Educational facilities in this area are not. We are trying to supply the lack. During the four years we have "schooled" nearly 100 children of English and American parents. Many of them are now way back in their homelands.

HOW is the work affected by the present events?

The answer is, "Not very much." You see, Manchuria is a big place. Many things can happen without affecting the lives of the people at large. It is true that there was a panic of Chinese in Mukden after the events of the first week when the Japanese "took over" Mukden, and other places. It is also true that many missionaries have been called in from the outlying stations to the large cities, owing to the presence of bandits. But the life of the people goes on just the same. China has always been a storm center; at least since the 1911 revolution. The people have grown used to this state of things.

The writer hazards the opinion that the present events in Manchuria will in the long run be for the good of missions rather than otherwise. It was always so. History shows that when a people is persecuted or otherwise troubled, there is a movement toward religion. When Christ was born in Bethlehem the people were in expectation. Why? Because of their condition. They were in subjection to a foreign foe. They looked for deliverance. "It was the fulness of time," *i.e.*, the Saviour was born at the right time and in the right place. So the Early Church prospered.

Similarly, in Corea there is more interest in Christianity than in other unenlightened lands because of the yoke of foreign masters. There are more converts to the Christian religion in Corea than in many other countries where conditions are more normal.

Some of you people in America may be disappointed that my work is not directly concerned with the natives here. But the fact remains that there is no other episcopal mission. My duties are many and varied. A great privilege accorded me by one of your American families was the baptism of the children of one of the vice-presidents of the National City Bank, New York. He and his family lived in Harbin, North Manchuria, at the time, and were loyal supporters of the Church there.

In Manchuria the time is ripe for a forward movement. It is the fulness of time. The people are in expectation. They look for deliverance, for security, and for peace. It is for us who know the Way of Peace to help them now with our prayers and guidance.

We Christian "foreigners" in Mukden are even daring to



INTERIOR OF THE CHURCH AT NEWCHWANG

This building was erected over thirty years ago, when Newchwang was the only port open to foreign trade in Manchuria. Now the city is moribund.

build a new church, notwithstanding the evil days. Perhaps we want to build *because* of the times. Christianity has always prospered when the times have been unfavorable as the world thinks. Will you think of us sometimes, and remember us in your prayers and in your giving? We still need money to build the House of God in this much distressed city of Mukden, Manchuria.

ABOLISH THE QUOTA SYSTEM

(Continued from page 435)

facing it. To the everlasting credit of the Church, these have been made up in the last hours of the year. But the point is, they have not been made up, I suspect, by those who pledged them in the beginning but by others. In one of the great dioceses, as I happen to know, toward the end of the year a woman who has both money and religion heretofore has ascertained how much was necessary to make up the total and has paid it herself. One year she had to write a check for \$25,000 to do it.

It seems clear to me, therefore, that the Quota System has been destroyed. The so-called Pay as You Go Plan, which speedily degenerated into the Go as You Pay Plan, has killed it. The seeds of destruction were in that plan at its birth but it has taken some time for them to come to fruition.

What shall we do then? I am for abolishing Quotas altogether. While I have fought for the system in season and out of season, I am prepared to see the corpse decently buried and forgotten. After all it was never in accordance with our Lord's plan. It was a sort of crutch. I should like to see adopted a plan that would be more in accord with His way of doing things. He demands, not a little, but our all, because He demands first that we give ourselves. Those who have done that cannot rest within the narrow confines of the Quota, however generously conceived. So I am for abolishing all such half-way, yes, less than half-way, measures. Say to each congregation "Let your contributions be a true measure of your gratitude to God." That would put a heavier responsibility upon the leaders of each congregation than the present plan, or than the Quota System did before it was emasculated by the Pay as You Go Plan, for it would then make it the responsibility of those leaders to educate each member in spiritual things; so while each one's conscience would be his guide, it would be a conscience informed and guided by the Holy Spirit, the spirit of sacrifice, to which, in fact, we have dedicated all of our lives, much less a little of our money. If it be said that our contributions would fall short even of the present achievement, while I do not believe that, I should be willing to face that in the confident belief, first that it would not happen; second, that if it did, it would not be for long; third, if it were, at any rate it would be more in accord with our Lord's way for us and should be willing to let my salary take the consequences of this venture of faith.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

BISHOP JASINSKI AND EX-ROMAN MONK AT DAVIS' ENTHRONEMENT

To the Editor of The Living Church:

SEVERAL interesting items are lacking in the account of Bishop Davis' enthronement as Bishop of Western New York, recorded in THE LIVING CHURCH, issue of January 23d on page 392.

The Rt. Rev. John Z. Jasinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church, marched with Bishop Creighton. Bishop Jasinski who is in intimate touch with the Church, recently acted as host to a group of clergy of Rochester and Western New York and gave a paper on the Vienna Congress of the Old Catholics. The Bishop is a graduate of the Philadelphia Divinity School. Above all, he is a subscriber and avid reader of THE LIVING CHURCH. His Cathedral happens to be the largest in the entire Old Catholic communion here and abroad.

Also, among those present at the enthronement was Brother John, a picturesque figure in Western New York. He is of Spanish birth and an ex-Roman monk. For the past score of years he has worked among the Italian people in America, principally at North Collins, where he has a good congregation. This group has from time to time come under the protection of our clergy. Brother John is reputed to be a miracle worker by the Italians, and is followed about wherever he goes by his disciples. At the enthronement service he sat in the congregation, accompanied by the members of his Sisterhood of the Precious Blood and a number of his people.

Batavia, N. Y.

(Rev.) NORMAN BUTLER GODFREY.

[The enthronement of Bishop Jasinski was reported in THE LIVING CHURCH of June 30, 1928. It is our understanding that the Polish Catholic Church is the only Old Catholic body in this country that is in communion with the see of Utrecht and, through that see, with the Church of England.—EDITOR, L. C.]

THE MARRIAGE CANON

To the Editor of The Living Church:

FR. [F. C.] HARTSHORNE's letter in your issue of January 2d very justly and forcefully draws attention to the cardinal weakness in the new marriage canon. How the revolutionary implications of the proviso slipped in at the end ever came to be so generally overlooked by our representatives at Convention is a mystery. The secular press recognized them immediately, and quite ordinary lay people referred to the clause in question as a "joker." It is to be hoped that the next Convention will find opinion enlightened and prepared for a proper contest on this crucial point.

Even Fr. Hartshorne, however, seems to me to fall in clearness, whether of thought, or expression, or both, at several turns in his letter. How can he commit himself to such a statement as that "it is only by and with the authority of the state that a clergyman performs or solemnizes any marriage, and only the state decides what constitutes a marriage"? If Soviet Russia, therefore, decides to abolish marriage altogether—a proposal seriously mooted there—marriage in Russia, in the eyes of God, will cease to exist! The same confusion appears in the statement that "it has always been true that there was no barrier to the marriage of persons in whose case the state had decided that there never had been a marriage with their former partners." Surely the new canon, in making explicit what before had been implicit or traditional, only follows ecclesiastical principle in requiring that the Church use its own independent judgment in such cases. Similarly the description given of "persons who realized afterwards, when it was too late, that their entering into marriage was a sin, of which they had earnestly repented, but from the consequences of which it was impossible for them to be released," introduces the extraordinary principle that the type of union which our Lord expressly states to be adultery (what other sin is involved?) is a marriage and as such binding in conscience. No physical or legal impossibility prevents the separation of those who have come—or one of whom has come—to the realization mentioned. With such separation, they are entitled to the sacraments on the same terms as any other penitent sinner. With-

out it, they are in the same position as any other impenitent one. What more is there to the question?

Apparently there is crying need for a re-study, by our leaders, both cleric and lay, of the basic moral theology of marriage. Different conclusions will, no doubt, be drawn from such study by different minds, but I at least believe that, where general Catholic principles are accepted, eventually there will be also an acceptance of the doctrine that marriage has a validity of its own, which is created neither by Church nor State, but whose conditions the Church ought to teach and the State to learn. I venture to hope that your paper will lend its aid to the clarification and illumination of this doctrine.

Buffalo, N. Y.

CHARLOTTE ISABEL CLAFLIN.

TWO DIOCESES OF ROCHESTER

To the Editor of The Living Church:

THE DIOCESE of Western New York having been divided, the eastern portion decided by vote to adopt the name of Rochester, rather than Genesee, with the result that the former Bishop of Western New York becomes Bishop of Rochester. There is already a Bishop of Rochester—the diocese of that name having been founded in England in 604, and at the present time has upwards of three hundred and fifty clergy. It is not customary for a new diocese to adopt the name of another which has been in existence for upwards of thirteen hundred and twenty-seven years, nor is there any case on record where there have been two Anglican dioceses of the same name. When the diocese, or Bishop of Rochester, is spoken of, everyone knows it refers to Rochester, England. If the eastern half of the diocese of Western New York is to retain the name Rochester, then there should be something to indicate which diocese is meant—such as the Bishop of Rochester, U. S. A. It seems to me the officials of the new diocese should reconsider the matter.

O. R. ROWLEY.

Montreal, Canada.

CHURCH PERIODICAL CLUB ASKS AID

To the Editor of The Living Church:

SOME OF US who held cures in small villages in New England remember gratefully the work of the General Theological Library of Boston in lending books without any charge to the ministers of that region. It is with this pleasure in view that I write to call the attention of my brethren to the work of the Church Periodical Club and its need of more financial aid. Not only does it distribute periodicals and libraries to those without these; it is also lending books to the clergy who otherwise would be without the ability to read the best and newest books. I know of one retired priest without a fixed income to whom it lends books at a cost merely of returned postage, to his pleasure and gratitude.

May I suggest that money be given it for this work.

There is another way the clergy can help. Most of us imagine that we must keep many books on the theory that some day we might reread or refer to these books. That day never comes with nearly all of these books. Meanwhile our brethren with small salaries are without the latest and best books, why not give them the books we have read, either directly or through the Periodical Club? Think of it, my brethren.

(Rev.) H. P. SCRATCHLEY.

Arden, N. C.

"THE LIVING CHURCH PULPIT"

To the Editor of The Living Church:

NOTING THE SUGGESTION that the Living Church Pulpit might be more useful if sent out one week in advance, I hasten to endorse the suggestion. They would be much more helpful to me if prepared in this way.

Some of the sermonettes are more useful than others, but the idea is a fine one. I carefully save them all. They must meet a real need with many of the clergy.

Williamsport, Pa.

(Rev.) CHARLES EVERETT MCCOY.

THE CHILDREN'S THANK OFFERING

To the Editor of The Living Church:

THE WOMEN OF THE CHURCH have their thank offering.

Let the children of the Church have theirs.

I know the children have their Advent and Lenten mite boxes—these count on the quota. Let them have a thank offering independent of these in the same way as the women have theirs.

Children in China are starving—two cents a day will feed them.

Let every Sunday school child bring on some stated Sunday soon two cents to save the life of a starving Chinese child for one day, thus obeying Christ's command to feed the hungry and also showing gratitude for all their blessings.

What will become of these Chinese children if we do not help them?

What will become of us if we do not help them?

Let us, members of a Church which has such a rich heritage of traditions, show to the world that we respond in practical charities, and by saving the life of a starving child we will obey Christ's command to feed the hungry and will show our everlasting gratitude to Him.

Send all contributions to THE LIVING CHURCH marked for the Church Relief Fund for China, specifying for the purpose of feeding the starving.

(Rev.) JAMES S. HOLLAND.

Bridgeton, N. J.

SOCIAL POWER OF THE CHRISTIAN

To the Editor of The Living Church:

WHILE READING and meditating upon "Social Power of the Christian" in Fr. [McVeigh] Harrison's *Daily Meditations*, page 20, it seems to me that it is an answer, at least a spiritual answer, to the editorial on "Social Teaching and the Pastoral" in THE LIVING CHURCH of December 5th.

Individual Christians seem so helpless and weak in the presence of the present day economical upheaval, or depression, or whatever you will. But so did David seem insignificant and powerless before Goliath. He was not afraid to go forth in the name of the Lord and he received power from on high even as he trusted the God who delivered him from the lion and bear. Surely God will give each one of us *this same power* in the presence of the lion and bear of our present day materialism and indifference that would devour His flock. He will give us grace to be "stars of hope shining out upon the blackness of the world's night." Perhaps He will raise up someone among us to point the way, "practically." He may work in an entirely different way. There isn't much that most of us can do to help but *pray*—God alone knows how much our prayers will avail. We are told that "the prayers of a righteous (and I might add humble) man availeth much," but we know that *now* it is our duty as Christians to *pray* continually and most fervently. "O Lord Jesus Christ, who saidst unto Thy Apostles, Peace I leave with you, My peace I give unto you, *regard not my sins* but the faith of Thy Church and grant her, and to the whole world, that peace and unity which is agreeable to Thy will."

This is not a "practical" solution for our present day problems, I know. But I believe that only through the spiritual can we attain to the practical that will endure. May I add the suggestion that it wouldn't be a bad idea for all of us to say the "Litany for America" in the 1932 Church Missionary Calendar, with the intention of our prayer for the peace and unity of the Church and the world? Daily if possible, if not, as often as possible. Perhaps we could get smaller copies of this prayer that would be easier to handle than the large calendar.

KATHARINE R. DAVIS.

Spring House, Pa.

THE UNWISE MEN

To the Editor of The Living Church:

JUST A LINE to express my great enthusiasm over two of the recent articles on your editorial page. The one on the mistake of the wise men and its disastrous consequences is particularly valuable just at this time when some of our Church leaders appear to be more concerned about the mote in the eye of industry than they are about the beam in their own eye. We are making the same mistake that was made by the wise men in turning to the palace rather than to the temple for guidance. Certainly both industry and government have much to do in setting their houses in order. But we in the Church should concentrate on spiritual leadership and guidance. I am inclined to think that the Church has a greater responsibility and a greater opportunity than either industry or government.

I liked, too, your sane comments in the last number of THE LIVING CHURCH on the lessons which the Manchurian situation should teach us in the question of disarmament.

New York.

(Rev.) FLOYD VAN KEUREN.

ON THE INVASION OF INVERTEBRATES

To the Editor of The Living Church:

I WISH that the note under this heading in the issue for January 2d could be read or broadcast to every Church member. Truly kneeling "has been replaced by a most ungraceful, undignified, and disrespectful doubling-up. . . ." Perhaps the main reason for this was pointed out in the note mentioned; sprawling is doubtless easier physically than kneeling. But there is another reason closely associated with the first; kneeling in the average Episcopal church is more than tiring, it is often impossible because of pews evidently designed to relegate kneeling to the lost arts. Go into the average church and try to kneel—just try it.

I refer to pews that have hinged "kneeling benches," so-called, I suppose, because they cannot be used for kneeling. If these could be taken out, and individual pads (not too thick) placed where each person could get one, kneeling might come back and the people recover their vertebrate characteristics. The trouble with most hinged kneeling benches is that they raise the knees too high and place them too far forward. Permanently placed properly designed benches are conducive to kneeling, provided room is left for a person to take his seat in the pew without walking on the bench.

Kneeling, where the pews or chairs have been intelligently designed, is no more tiring to a normal person than sitting is. I suppose we should guard against making it too easy, but surely it looks better than sprawling, and is therefore to be desired even though it is comfortable.

A friend, a member of another Christian body, once went to a service in one of our churches and afterward said, "You told me the people kneel in your church, but I only saw them bend over. They do as much in mine."

Washington, D. C.

W. EDWARDS DEMING.

"I'D RATHER BE THAN SEE ONE"

To the Editor of The Living Church:

HAVING JUST RECEIVED a copy of the *Spirit of Missions* and having opened it to the middle page, I am greeted by the picture of about sixteen of our bishops and a few other clergymen who have posed for their pictures at the consecration of North Dakota's fifth Bishop, the Rt. Rev. Frederick Bartlett.

What does it signify concerning the spiritual tone of a Church when so many of its leading clergymen will, for the sake of publicity, voluntarily or involuntarily consent to go before the world with their backs to the altar—for the apparently more important result of having their faces toward the camera?

If the altar and its surroundings are sacred territory, who, in the Church or out of it, will be led to remember this if these do not? Haven't we rather overdone this custom of picture-taking at occasions like this? It seems to me if I had just received "the Holy Ghost for the Office and Work of a Bishop in the Church of God," I would not think a newspaper photograph and its concurrent publicity a necessary complement to my equipment. . . . If this keeps up, it won't be long before a long suffering public will cry out, as I do now:

I've never been a Bishop
I cannot hope to be one,
But each new picture I have seen,
Of bishops stout, or bishops lean,
Adds to the truth of what I mean—
I'd rather be than see one.

Radnor, Pa.

(Rev.) RICHARD H. GURLEY.

CHRIST'S MIRACLE OR HIS BAPTISM, WHICH?

To the Editor of The Living Church:

THE SHIFTING by the American Church of what was the Gospel for the Second Sunday to the Third Sunday after the Epiphany caused it to be obscured last year and totally prevents its usage this year, because in 1931 the Third Sunday after the Epiphany concurring with the feast of the Conversion of St. Paul that day's "propers" were used and those for the Sunday ignored—at least where correct usage prevails—and this year's having only two Sundays designated or styled as "after the Epiphany," Christ's miracle at the "marriage in Cana of Galilee" will again be disused.

It seems to me, instead of displacing anything, in order to give gospel prominence to our Lord's baptism—as was done—it would have been well to make the 13th of January, as it were, a red letter day, entitling it (the Epiphany's octave) the Baptism of Christ.

WILLIAM STANTON MACOMBE,

Germantown, Philadelphia
Septuagesima, 1932.

Layman.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

THOSE OF US who have taken part in the intercessions of the World Day of Prayer will wish to join with Miss Grace Lindley who, in her quarterly letter to presidents of the Auxiliary, asks that the following statement be given wide publicity:

World Day of Prayer "People of all lands are passing through times of unusual testing. Unemployment, hardship, deprivation, sorrow, and hunger are all around us. As we approach the Day of Prayer, to be observed on February 12th, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America, and the World Day of Prayer Committee issue an urgent call to intercession to all mission boards, and through them to their constituencies, asking that as we approach the World Day of Prayer we may think and plan and pray for united, purposeful intercession in behalf of the world, that this may be a season when we shall put ourselves so closely in tune with God, that we may know not only His will for us but how we may best help His children everywhere."

Here is a list of material that may be obtained from the Book Store, 281 Fourth avenue, New York City: A Service of Consecration—10 cts. a copy; the Program—2 cts. each, \$2.00 per hundred; A Call to Prayer—and Suggestions for Leaders, free.

THE Society of St. John the Evangelist has just published a most enlightening pamphlet on *Vocation*, dealing particularly with that of a vocation to the Religious life.

It is pointed out that we must be ready and willing to give our most precious possession, our sons and daughters. It is a common occurrence that so many who wish there might be a larger offering of life often seem to add a clause, "But they must be the children of other people, not mine."

COMMITTEES of women's clubs often spend the summer planning programs. They know that the very life of the club is dependent upon the worthwhileness of the programs given their members. How much of our time and thought

do we Churchwomen give to program building for our members? Until we consider our Church organizations more important than our clubs, we shall not get very far. Program building for our Church should challenge the very best in each of us, and should demand more rather than less time than the program building of secular organizations in which we are interested.

I WOULD that we had space to tell in full the entire plan outlined by Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary, on the live topic of program building for today's younger women. So many of us are concerned in

trying to do the helpful thing for the youth of today, and often we don't quite know how to do it.

Miss Beardsley includes four most helpful steps as a method of work preparatory to building a program. If you have the opportunity to read and study her letter you will be fortunate. It is in the hands of each diocesan president. The suggested steps are as follows:

1. To ANALYZE

Study the situation in the parish and community
Study the needs of our people in the mission fields
Study the share the Church must take in meeting these needs
Study the problems the world is facing

2. To PREPARE

Work out a definite schedule of worship, study, and activity for the year or half year
Enlist the interest of the whole group

3. To CARRY THROUGH

"This means a careful preparation for each meeting

A well worked out time schedule
A careful presiding officer
A prompt and alive program chairman
A short, peppy program
Planned activity for each meeting which fits in with the theme chosen

4. To MEASURE RESULTS

Take stock often
Face failures of program or work
See what made failure
Work together for better results
Think always of the future

THE six addresses given at the triennial, together with the findings and the meditations given by Miss Grace Lindley, have been bound together in one book with the title *The Kingdoms of Our Lord*. This book has great inspirational and

informational value and may be purchased for 35 cts. from the Church Missions House. It should be read and kept for matters of reference.

RETAINING INTEREST in very small Church schools is not always easy. There is a natural tendency to go to the large school, in small communities, to the neglect, very often, of our own schools. Special effort will have to be made

to hold and interest small groups of children. We have recently heard of one of our country schools with only four students who painted and cleaned an old, dismal vestry room, long disused. Those who did the work of transformation desired to stay with their own handiwork in the church they themselves had brightened, rather than go with the crowd elsewhere. This is one way the Church may hold her young folks; give them some work that will interest them.

IN THESE DAYS of stress many of our women, through their Church organizations, are trying to give practical help by providing "kits" for those prospective mothers who are not able to provide for themselves. Mrs. Emily W. Bennett, R.N., director of midwife education, Bureau of Child Health, state of Virginia, sends me particulars regarding such kits. A kit makes an acceptable addition to the layette, and is a gift that perhaps many of you may like to make during Lent as a special activity in your social service work for your community. Our Churchwomen in Virginia have made and are making many such kits.

CONTENTS:

2 large newspaper pads made with 32 newspapers, tacked to keep in place and covered on one side with white cloth.
2 small newspaper pads, size of newspaper, corners mitted so paper can be slipped out and material washed.
1 cotton pad, 36 x 36; 2 dozen cotton pledgets; 4 dozen perineal pads; 2 towels 18 x 18; 2 sanitary belts; 2 cord dressings, 3 x 3; 1 outing flannel band for baby, 6 x 27, not hemmed; 1 receiving blanket for the baby (1 yard flannel); 1 yard bobbin or very narrow tape, cut nine inches in length; 2 dressings for cord.

Any old soft material which has been washed, boiled, and pressed with a hot iron may be used for pads. Scraps of white material may be used for filling perineal pads in place of cotton. New material may, of course, be used. If this is done the cost will be about \$2 for each kit. The purpose of this Mothers' Kit is to insure cleanliness, provide for the comfort of the mother during confinement, and to educate mothers as to the necessary supplies they should have when their babies come.

CROWDS of natives, non-Christians, are now coming to the services of the Church in Liberia, and neighboring chiefs pay frequent visits. This is particularly encouraging to the Bishop of Liberia in connection with his work for the Church in our African mission field.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

LOVE

Sunday, February 7

The Sunday called Quinquagesima, or the Sunday next before Lent

READ I Corinthians 13.

THERE IS ONLY ONE LESSON for us as we approach Lent, and that is the lesson of Love. In this inspired message of St. Paul we learn that all our work and all our worship are vain unless they are begun, continued, and ended in love. Our fasting and prayer, our meditations and our private and public devotions, cannot profit us, nor can they please God unless we love them and find in and through them the nearer approach to our Father in Heaven. And with this approach we find a new beauty in our relationship with one another. It is a good preparation for Lent to learn by heart this chapter and to repeat it daily as a part of our devotions. It is so simple that a child can understand it, and yet it has such a depth of meaning that every time we recite it some new truth flashes out and throws light upon the way.

Hymn 121

Monday, February 8

READ St. John 21:15-17.

A PLEA for the expression of St. Peter's love, and so a plea for our love, was almost the last request of Christ before He ascended into Heaven. We might have thought that He would ask for faith, or for hope which would give a vision to inspire their life-struggle, but what the dear Lord wished for above all else was the love of His people, for He knew that even faith and hope must rest upon this foundation of pure affection if they are to endure. How near to us this plea brings the Master! He seemed to lift up the whole of life and place it upon a holy rock of personal devotion. Christianity is a personal power, a relationship between God and ourselves. It is more than a law or an expression of faith or obedience. It is stronger than well-doing and noble living, for these are of little value unless they are inspired by love. We can almost see the light in our Lord's eyes as He looked upon St. Peter, and the same light is there when He calls to each one of us: "Lovest thou Me?"

Hymn 234

Tuesday, February 9

READ I John 4:7-21.

THE beautiful Collect for Quinquagesima Sunday was placed in the English Prayer Book in 1549, and it is one of our most treasured prayers. It might almost be a condensed expression of St. John's epistle wherein he pleads for our love toward God and men and reveals the secret of all affection when He declares, "We love God because He first loved us." Love at once is lifted up from a human emotion to the holy and precious nature of God—a nature which, we may reverently say, He would not keep to Himself, but which He sent to earth that by it men might be saved (St. John 3:16). It is this divine power that draws us from despair to hope as we see our sins forgiven and rest upon the promises of eternal life. And then we turn to our brothers and echo St. John's cry, "Beloved, let us love one another."

Hymn 229

Wednesday, February 10

The First Day of Lent, commonly called Ash Wednesday

READ St. Matthew 6:16-21.

IT IS indeed the "dear Feast of Lent" to which we come with gladness. The Master bids us: "Come ye yourselves into a desert place and rest awhile" (St. Mark 6:31), and the call to drop the common pleasures which have over-wearied us and seek a barren place where we can see no man save Jesus only

and ourselves (St. Mark 9:8), and where we can sit at Jesus' feet is surely a welcome call. It does not mean that we are to forget others, for Lent brings an especial call to loving service, but it means that we shall free ourselves from all that tends to bind and limit us, and give ourselves to a sincere effort to seek a "closer walk with God." Certainly we need to learn something of the grace of denial, and we need the spiritual nourishment which is provided, and we need Jesus.

Hymn 129

Thursday, February 11

READ St. John 14:1-14.

THESE GREAT CHAPTERS of St. John's Gospel (14, 15, and 16) were spoken to the disciples in the Upper Room. They become, therefore, especially dear to Christians and may well be a part of our Lenten Bible reading. They bring to us much of the Master's teaching and reveal to us His tender love. He asks us not to worry. He tells us how to grow under His loving nourishment and assures us of His love, and then ends with those gloriously comforting words, "I have overcome the world." The words of the dear Christ as we read them in the atmosphere of Lent become very precious. He understands us so well, and He understands the human life, for He lived it Himself. Above all else He cheers us on our way, assuring us of His constant presence, and bidding us rest in His love. It was in the Upper Room that He instituted the Holy Communion, and our Lenten Communion is the dearest Communion of all the year.

Hymn 142—PART III.

Friday, February 12

READ Philippians 2:5-11.

WE MOURN and confess our sins in Lent, but we must not permit our sorrow to weaken our love, nor must we, under the shadow of the Cross, forget the eternal victory of Christ's love which has redeemed the world. He is standing at the door of our hearts desiring to enter in and bless us, and the surest way to gain a profitable Lent is to rejoice as we open wide the gates and bid Him abide with us. Every Friday is a "Good Friday," and while we lament for our sins which caused Christ to die, we should never lose sight of the Cross of the Ages which has become the glory of the world. If the mind of Christ is ours we will hasten to tell the story of the Cross and our Lent will witness a great multitude coming to Calvary and worshipping the Redeemer whose Name is above every name.

Hymn 132

Saturday, February 13

READ Revelation 1:4-8.

THE CHRISTIAN because of his love looks forward to the end even as he looks backward to the Cross. Some glad day we shall see Jesus Christ, and the fulfilment of His plan will be seen as the multitudes worship Him. Love calls for loyalty, and loyalty means supreme trust in Christ and in His work. Hence our Lent should have a golden thread of faith running through our confessions and our worship. We are children of the Kingdom, not yet made perfect, but striving after perfection. Love looks up through tears and sees the bow of promise, and while she sings in the minor key the richness of the Symphony of Heaven blends with the sighs of regret and we know that our Redeemer liveth! It is this deep beauty and blessedness of Lent that leads to a peace past understanding.

Hymn 236

Dear Lord, I thank Thee for Thy love for the world and for me. May my love for Thee be the strength of my prayers and the comfort of my worship. Fill me with Thyself, O Thou God of love, and then I will know and trust and find rest unto my soul. Amen.

Some Books for Lenten Reading

A Symposium

Recommended by the Rt. Rev. Samuel Babcock Booth, D.D.

FOR THOSE who are philosophically minded *The Faith of a Moralist*, by A. E. Taylor, will repay real study and is a great book. It sets forth the principles of the Christian religion in a thorough-going fashion, and brings Christian theology abreast with the best thought of the day.

A book which, although ten years old, may deserve to be mentioned because of its underlying Christian philosophy, is Dr. Ralph Adams Cram's *Toward the Great Peace*. This is a frank plea for a return to scholasticism, but one which at least is logical and thought provoking.

For people interested in the return to scholastic philosophy, the *Life of Cardinal Mercier*, by Monsignor A. Lavelle, will have a great interest and is a most readable biography.

While mentioning biography, one is glad to recommend Dr. Barry's *Autobiography* and Dr. Robbins' *Life of Bishop Slattery*. Both of these are most enjoyable and vivid pictures of interesting persons. Likewise, the *Life of Studdert Kennedy* by his friends is most enjoyable.

The Art of Mental Prayer, by Bede Frost, is one which should be studied by all who are eager to cultivate the interior life.

Archbishop Temple's recent book, *Faith and Life*, is a very clear and reasonable presentation of Christianity in terms of modern thought, and is a book which deserves careful reading.

Unfashionable Convictions, by Dr. Bernard Iddings Bell, is decidedly worth reading. It is hard to put this book down after one has started to read it.

Dean Washburn's recent book, entitled *The Religious Motive in Philanthropy*, is full of information and inspiration, and is well worth reading.

For those who are trying to think out the Catholic position in the English Church, the Rev. Kenneth Mackenzie's little book entitled *Anglo-Catholicism* will be found most helpful. It is a very sane and well balanced presentation of the Catholic position as it is held today by a large number of people in England and in this country, and is most worth reading.

One cannot conclude such a list without recommending such books as Wareham's *Ordered Life* and the writings of Francis Underhill, as well as the helpful volume of Bishop Furse, entitled *God's Plan*.

Recommended by Edwin S. Gorham, Inc.

FIRST OF ALL, *The Prayer of Sonship*, by the Rev. B. F. Simpson, is set forth by the Bishop of London for Lenten reading. This little book of Meditations on the Lord's Prayer will prove interesting to all those who read it.

We would also suggest two recent titles, namely: *Christian Faith and Life*, by Bishop Temple, with a chapter on Morals, the Holy Spirit, Prayer, Sacraments, and Christian Society, which should prove of inestimable value to the reader; and the Rev. Walter Russell Bowie's new book, the title of which is *On Being Alive*, in which the author prompts us on being alive to people, truth, poetry, and God.

Next we have a biography by John Oxenham, called *A Saint in the Making*, being a story of the Curé D'Ars, and anyone familiar with this author's writings will know that this book will keep their attention to the end.

We also offer the *Autobiography* of the late J. G. H. Barry, which has proved itself worthy of the great Churchman that Dr. Barry was, and his many friends will read interesting sidelights on his long career.

A worthy book on Lenten meditations for the whole season is the Rev. P. T. R. Kirk's book called *The True Lent*. These meditations are short and very interesting, and of great spiritual value.

There is another book of Lenten meditations from the pen of the Rev. Bede Frost, called the *Return to God*. This book also is of great spiritual value.

Then we would suggest the Rev. H. F. B. Mackay's book on *Difficulties in the Way of Discipleship*. These studies on six of the Apostles show how they triumphed over the difficulties that presented themselves to them.

An interesting book from the pen of Kenneth D. Mackenzie called *Anglo-Catholic Ideals* gives the layman a clear understanding of the various offices of the Church, for Catholic-minded Churchmen.

If I Be Lifted Up, by Samuel Shoemaker, is a series of addresses on the Cross and its meaning.

Recommended by George W. Jacobs & Company

THE PRAYER OF SONSHIP, by the Rev. B. F. Simpson. "My own belief is that this book will help many readers to a stronger and more reasonable faith," says the Bishop of London in his preface to this book. How far accidents and misfortunes can be said to be the Will of God, how to reconcile the rival claims of work and worship, what worship really means, why prayer is necessary while all the time God must be wishing the very best for us all, how to hold the truth of the Atonement without a view of it which shocks the moral sense—all these and many other difficulties which have worried and even tormented the minds of Christians in all ages, and especially in our age, will be found firmly faced in this book.

The Philosophy of the Good Life, by the Rt. Rev. Charles Gore. The Gifford lecturer at St. Andrews University chose this subject for his lectures partly in order to interest "the average intelligent person," and partly because of the importance of the subject in view of the existing confusion in moral ideas and ideals. The author traces the history of philosophy, concluding with an argument that Christianity supersedes other religions not by excluding but including the elements of truth which they all contain.

As I See Religion, by Harry Emerson Fosdick. Dr. Fosdick is not only an acknowledged leader of modern religion in America but perhaps its ablest spokesman and its most brilliant

literary exponent. Minister of the new Riverside Church in New York, radio preacher of the National Vesper Service, author of books, more than a million copies of which are in circulation, Dr. Fosdick truly speaks as no other man to minds and hearts of the civilized world. Dr. Fosdick interprets here the complex changes that have broadened our world view and intensified the problems of individual belief and conduct.

Pathways to the Reality of God, by Rufus M. Jones. Tolerance based not on uncertainty of values but on a wide acquaintance with the history and literature of religious experience is the mood of this book. Its understanding of the scientific and logical as well as the religious approaches to modern problems renders it peculiarly important and timely.

Let Us Keep Lent, by Gerhard E. Lenski. Dr. Gerhard E. Lenski of the Grace Lutheran Church of Washington, D. C., has produced this small book of great significance for that growing group who use the days preceding Easter as days of particular devotion. For each day Dr. Lenski has a central thought.

Adventures in Prayer, edited by S. S. Drury. All who knew Bishop Brent were conscious of the importance which he placed upon the effectiveness of prayer. Prayer to him was not only a means to more effective personal living, but was as well an extraordinary force for creating good. These prayers are selected by him.

Recommended by the Rev. Frank L. Vernon, D.D.

I ASSUME THAT BOOKS FOR LENT should be more especially suited to extraordinary acts and exercises of devotion. Therefore the books named in this list are books for devotional reading.

Spiritual books should be read spiritually. Spiritual reading is an act of devotion. It should be incorporated in the Lent rule for daily devotion.

Scriptural reading should precede spiritual reading in the rule. A few verses each day would carry the reader through one of the gospels and one of St. Paul's epistles.

The prayer life should be developed.

The sacramental life should be regularized.

We stop keeping Lent at Easter. We should keep what we have gained in Lent forever. With this in mind I suggest the following list:

1. *Meditations*. By Bishop Challoner.
2. *The Art of Mental Prayer*. By the Rev. Bede Frost, O.S.B.
3. *The Approach to God*. By the Rev. Shirley C. Hughson, O.H.C.
4. *Meditations on the Communion Office*. By the Rev. J. G. H. Barry, D.D.
5. *In His Will*. By the Rt. Rev. Frank Weston, D.D., late Bishop of Zanzibar.
6. *The Atonement*. By the Rev. Spence Burton, S.S.J.E.

Recommended by the Rev. M. Boyer Stewart, D.D.

IF ONE means to read on a single subject for Lent (and surely this is better than simply doing the religious books of the month), I earnestly commend thought about God as the subject, and these recent books on the subject: Rufus Jones, *Pathways to the Reality of God*, a finely wrought and beautiful book; Holmes, *The Presence of God*, which is very helpful for one's religion; then, if one really means to grapple, Knudson, *The Doctrine of God*, is good and not too difficult theology; and Kirk, *The Vision of God*, is a magnificent historical study of the Christian life directed toward its end, the Beatific Vision. But it is hard to choose: every issue of every religious publication announces new books on God. I must get in a word for an older book (1917), *The Splendor of God*, published anonymously by Longmans, which is small but inexhaustible as spiritual reading.

There are also single books of great value on other subjects: Temple, *Christian Faith and Life*, is a course of incisive and stimulating mission addresses; Green, *The Problem of Right Conduct*, is vigorous and interesting; in Christian biography, Foley, *The Greatest Saint of France*, is a vivid account of St. Martin; one might make a good course of reading on the Eucharist with Brilioth's *Eucharistic Faith and Practice*, *Evangelical and Catholic*, as a framework; and finally, one could not do better than read some of the Bible, with constant reference to the *New Commentary*, edited chiefly by Bishop Gore.

A Few Books of the Day

PRINCES OF THE MODERN PULPIT IN ENGLAND. By Ernest H. Jeffs. Nashville, Tenn.: Cokesbury Press. Pp. 282. 1931. \$2.25.

THE assistant editor of the *Christian World* writes in readable style of twenty of the leading preachers of England, five of them being members of the Church of England, the others being nonconformists of various brands. Those of the Church are Canon R. J. Campbell, Dean Inge, the late G. A. Studdert-Kennedy, the Archbishop of York, whom he calls "the most interesting figure in the Church of England," and "Dick" Sheppard, now dean of Canterbury. The author is enamored of the pulpit. He honestly thinks that preaching is the chief means of grace. He almost apologizes in his introduction for having left out such names as Bishop Gore, the late Bishop Boyd-Carpenter, Canon C. E. Raven, the present "Bishop of Barnes," and (save the mark!) Bishop Barnes! His excuse is that books cannot be too bulky these days. His analyses are interesting, and his criticisms kindly. It is all in all a delightful snapshot, though it is evident that he loves the nonconformists. One funny sidelight on the author's skill in liturgics is when he pictures Studdert-Kennedy, gorgeously panoplied in vestments, holding an altar book and "reading the lessons with his back to the people!" All the same it is good reading, and gives one a feeling of comfort at finding that so many of the leading nonconformists of England, unlike their American counterparts, are yet so solid on many of the basic truths of the Catholic faith. J. H. H.

MIRACULOUS HEALING. A PERSONAL TESTIMONY AND BIBLICAL STUDY. By Henry W. Frost. New York: Richard R. Smith, Inc. 1931. \$1.50. pp. vi., 175.

THIS is a very beautiful and comforting little book, from the pen of a man who believes that Christ is in a literal sense the Great Physician of body as well as of soul. The author admits that the subject of healing has been effectively and abundantly exploited by the charlatan and extremist; but his own experiences convince him that there is much to be said on the side of the tangible, visible efficacy of prayer. For, after all, Christ's desire must be to bring His children into intimate relationship with Himself; and to do so, it may be His will to choose health, strength, and length of days for some of His followers, and the opposite for others. In any case, our Lord's followers should remember that God is the Judge as to whether or not He will display Himself and His power by a miraculous act, and also when,

where, how, and with whom this will be done; they should rest assured that God is just as faithful and loving when He does not so display Himself as when He does. Therefore, it is the right of Christians to give God an opportunity to prove Himself as the faithful Creator and the Lord of the body.

EDGAR L. PENNINGTON.

THE NEW PRIESTHOOD, by J. Warren Albinson (Richard G. Badger, Publisher, the Gorham Press, \$1.00), offers some trenchant criticisms of the present system, or lack of it, in the government and administration of the Church. His own proposed remedies are worthy of consideration, though "a sanctified and satisfied Priesthood" will, one fears, continue to appertain to the Church Triumphant rather than to the Church Militant.

W. H. D.

THE ESSENTIALS OF LEADERSHIP. By Herman Harrell Horne, Ph.D. Nashville: Cokesbury Press. \$1.00.

CHEERING FEELING is afforded, amid the presence of so many philosophies of change, to find the straightforward expression of Christian ideals set forth by an eminent professor in one of the largest universities in the world. Leadership is the theme in two of the chapters of this book, but the other eight have to do with Dr. Horne's opinions on other matters of current and lasting importance. The last of the papers, entitled "The Changing Church," ends with a metaphor which seems worth quoting: "Christ is the Light of the world; the Church is the lighthouse; we are the keepers of the Light."

W. S. H.

LOVERS OF NEWMAN—those who delight in him as a word-artist, the sheer music of whose style holds us enthralled, and those who revere him as a spiritual leader, one who beheld, as few men have done, the invisible realities as the great abiding realities—will be grateful for *The Fine Gold of Newman* by James J. Reilly, Ph.D. (Macmillan, \$2.50, 245 pp.), perhaps the foremost American authority on his subject. The selection has been excellently made, and the spirit of Newman, in its loftiness of conception and boldness of execution, its lucidity of thought and transparency of expression, its ruthlessness of logic and poignancy of feeling, its many-sidedness, its heights and its depths, lives once more among us in this exquisite anthology.

W. H. D.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and
the Thought of the Church

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. The Year Book of the
Episcopal Church. Annually, about December 15th.
Price, \$1.85 (postage additional).

THE GREEN QUARTERLY. The Anglo-Catholic Maga-
zine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) Church Times, weekly,
\$3.50; The Guardian, weekly, to the clergy, \$3.75,
to the laity, \$7.50; and The Vision, quarterly, 50 cts.

Church Calendar



FEBRUARY

7. Quinquagesima Sunday.
10. Ash Wednesday.
14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
21. Second Sunday in Lent.
24. Wednesday. St. Matthias.
28. Third Sunday in Lent.
29. Monday.

KALENDAR OF COMING EVENTS

FEBRUARY

23. Bishops' Provincial Retreat at College of
Preachers, Washington.
24. Pacific Provincial Council at Sacramento.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

15. St. John's, Pleasantville, N. Y.
16. St. Luke's, New York City.
17. All Saints', Fulton, N. Y.
18. St. Mark's, Clark Mills, N. Y.
19. Brotherhood of St. Barnabas, North East,
Pa.
20. Calvary, Cairo, N. Y.

APPOINTMENTS ACCEPTED

BEHAN, Rev. JOHN, formerly rector of St.
John's Church, Pascagoula, Miss.; to be rector
of Church of the Mediator, McComb, Miss.

DUNBAR, Rev. HOWARD R., formerly curate
at St. George's Church, Flushing, N. Y. (L.I.);
to be rector of Church of the Epiphany,
Brooklyn, N. Y. (L.I.) Address, 1808 E. 18th
St., Brooklyn. February 10th.

ENGLAND, Rev. CHARLES C. S., formerly of
the Canadian diocese of Nova Scotia; has be-
come priest-in-charge of St. Gabriel's Chapel,
and St. Andrew's Mission, Rutherfordton, N. C.
(W.N.C.) Address, P. O. Box 445, Rutherfordton.

JONES, Rev. EDGAR, Ph.D., formerly rector
of St. Thomas' Church, Oakmont, Pa. (P.);
has become rector of Christ Church, Plymouth,
Mass. Address, 6 Lothrop St., Plymouth.

LEEMING, Rev. FRANK C., formerly curate
at Trinity Church, Ossining, N. Y.; to be
rector of Christ Church, Bordentown, N. J.
Address, Christ Church Rectory, Bordentown.

MAXTED, Rev. EDWARD G., formerly priest-in-
charge of Church of the Mediator, McComb,
Miss.; to be priest-in-charge of St. John's
Church, Pascagoula, Miss.

PARKE, Rev. ROBERT L., formerly at Berkeley
Divinity School, New Haven, Conn.; to be vicar
of St. Matthew's Church, Grand Junction,
Colo. Address, 440 N. Seventh St., Grand Junction.

WILDER, Rev. ALFRED J., formerly of Wash-
ington Cathedral, Washington, D. C.; to be
rector of St. Andrew's Church, Washington,
D. C. Address, 2001 Sixteenth St., N. W., Wash-
ington, D. C.

NEW ADDRESSES

BERNARD, Rev. WALTER C., retired priest of
the diocese of Vermont, formerly 117 Kings
Road; 118 Prince Edward Ave., Valois, Quebec,
Canada.

HARVEY, Rev. BENSON HEALE, who has been
in the United States on furlough, has returned
to the Philippines on the *Empress of Japan*,
which sailed from Vancouver, January 30th.
Address, 567 Calle Isaac Peral, Manila.

CORRECT ADDRESS

MILLS, Rev. C. LEE, Jackson, Wyo.; not
Cody, Wyo., as given in the 1932 edition of
the *Living Church Annual*.

ORDINATIONS

PRIESTS

CALIFORNIA—In Grace Cathedral, San Fran-
cisco, the Rev. ALBERT VINCENT MURAY was
advanced to the priesthood by the Bishop
of the diocese, the Rt. Rev. Edward L. Par-
sons, D.D., on January 20th. The Rev. John C.
Lefler was presenter and the Ven. A. W. N.
Porter preached.

Mr. Muray is to be rector of the Church
of Our Saviour, Mill Valley.

COLORADO—The Rev. ROBERT IRVING PARKE,
recently transferred to this diocese from Con-
necticut, was advanced to the priesthood on
January 24th by the Rt. Rev. Fred Ingley,
D.D., Coadjutor of Colorado, in St. Matthew's
Church, Grand Junction. Bishop Ingley
preached the sermon and was assisted in the
ordination service by the Rev. Edwin Johnson,
formerly rector of St. Barnabas' Mission, Glen-
wood Springs, and the Rev. John S. Foster,
priest-in-charge of St. Paul's Mission, Montrose.
Mr. Parke is to be priest-in-charge of St.
Matthew's.

MINNESOTA—In the Church of the Good Shep-
herd, Blue Earth, the parish where Bishop
Burleson's father was once rector, the Rev.
WILLIAM L'AMOREUX RICE was advanced to
the priesthood on January 22d by the Rt.
Rev. Stephen E. Keeler, D.D., Coadjutor of
the diocese. This was the first ordination
held by Bishop Keeler since his consecration.

The ordinand was presented by the Rev.
F. F. Kramer, D.D., former dean of Seabury
Divinity School, Fairbault, of which Mr. Rice
is a graduate. The Rev. Dr. C. C. Rollitt,
a former instructor at Seabury, preached.

Mr. Rice is to continue as priest-in-charge
of the Blue Earth parish and of the Church
of the Nativity, Wells.

DIED

MOSES—In New York, January 14th, FRAN-
CES GARRISON, widow of the Very Rev. JOHN
R. MOSES, late dean of the Cathedral of the
Incarnation, Garden City, L. I., N. Y., and
mother of the Rev. John S. Moses, Chestnut
Hill, Mass., and Kingsley Moses of Easthampton,
N. Y. Funeral services will be held in the
Church of the Ascension, New York City with
interment in Philadelphia.

RESOLUTION

George Zabriskie

The trustees of the General Theological
Seminary feel themselves deeply bereaved in
the death of GEORGE ZABRISKIE who entered
into rest the fourth day of October, 1931.

Mr. Zabriskie had been a trustee of the
Seminary since 1893. In these thirty-eight years
of service he was rarely absent from a meet-
ing of the board, and he brought to its delibera-
tions a discriminating knowledge of the prob-
lems of theological education, a balanced judg-
ment, and unusual powers of clear and felici-
tous expression. For thirty years he was a
member of the Standing Committee and in
this capacity, too, he put freely at the disposal
of the Seminary his distinguished gifts as a
lawyer and administrator. His large-hearted
devotion to the Church, the depth and reality
of his convictions, the generous warmth of his
understanding of others, and the charm of his
personality commanded the respect and the
affection of all who were privileged to serve
with him. His fellow members on the Board
of Trustees thank God for the life and exam-
ple of His faithful servant, while they pray
that light perpetual may shine upon him.

MEMORIALS

James Augustus Baynton

In ever loving and grateful remembrance
of JAMES AUGUSTUS BAYNTON, priest, who en-
tered into the rest of paradise, February 8,
1925.

"Grant him, O Lord, a habitation in the
land of peace, light and joy, in the fellow-
ship of Thy saints, through Jesus Christ our
Lord."

George Coolidge Hunting

In loving memory of GEORGE COOLIDGE HUN-
TING, Bishop of Nevada. Entered into paradise,
February 6, 1924.

"He asked life of Thee, and Thou gavest him
a long life, even for ever and ever."

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OF

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RETREAT NOTICES may, upon request, be
given two consecutive insertions free; ad-
ditional insertions, charge 3 cents per word.
CHURCH SERVICES, 20 cents a line. RADIO
BROADCASTS, not over eight lines, free.
CLASSIFIED ADS, replies to go direct to ad-
vertisers, 3 cents per word; replies in care
THE LIVING CHURCH, to be forwarded from
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DIRECTOR RELIGIOUS EDUCATION,
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For references address Box A-788, care LIVING
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votional results. Held prominent positions.
Highest possible New York endorsement.
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Milwaukee, Wis.

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training and experience. Good references. Reply,
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25 POUNDS PALMETTO PALM LEAVES,
with bud leaves for crosses, delivered
post-paid to any address for \$4.00. Address,
J. SWINTON WHALEY, Little Edisto, S. C.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

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CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

VIOLET SET, REDUCED, \$60. RED, \$70. White, \$60. Sent on approval. Gothic, 5 pieces. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOS- pital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

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THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
8:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New York

Cathedral of St. John the Divine,
New York City
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9, 9 (French);
Children's Service, 9:30 A.M.; Morning Prayer
or Litany, 10 A.M.; Morning Prayer, Holy Com-
munion and Sermon, 11 A.M.; Evening Prayer,
4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10:15); Morning Prayer, 10
A.M.; Evening Prayer, 5 P.M. (Choral).

Church of St. Mary the Virgin, New York
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Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5 and 8 to 9. Shrove
Tuesday, 10 to 12, 3 to 6 and 8 to 9.
ASH WEDNESDAY, FEBRUARY 10TH
High Mass and Sermon (Rector) with Im-
position of Ashes, 11 A.M. Men's Choir.
LINCOLN'S BIRTHDAY, FRIDAY, FEBRUARY 12TH
Acolytes' Festival: High Mass with Proces-
sion of the Blessed Sacrament, 11 A.M. Preacher,
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Church, Brooklyn.

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Sundays: 8, 10, 11 A.M., 4 P.M.
Noontday Services Daily (except Saturday),
12:20.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

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REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

St. Mark's Church in-the-Bouwerie,
New York City

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOYNER, Rector
Sunday Masses: 7, 8, 9:15 & 11 (High Mass).
Vespers and Benediction at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3-5; 7-8; Sat., 11-12; 3-5;
7-9.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

St. Mary's Church, Pittsburgh

362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and
7:00 P.M. to 8:00 P.M. Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RETREATS

DAY OF DEVOTION, MONDAY, FEBRUARY
22, 1932, to be conducted by the Rev.
J. WILSON SUTTON, D.D., at Trinity Chapel,
West 25th St., near Broadway, New York City.
7:45 A.M. Morning Prayer; 8:00 A.M. The
Holy Communion; 10:00 A.M. First Meditation;
11:30 A.M. Second Meditation; 12:30 P.M.
Intercessions; 2:30 P.M. Third Meditation;
4:00 P.M. Evening Prayer.

THE BISHOP OF ALGOMA WILL CON-
duct a pre-Lenten Day of Retreat for Women
at the Church of St. Mary the Virgin, New
York City, on Shrove Tuesday, February 9,
1932. Mass, 8 A.M. Meditations, 10, 12, 2 and
4 o'clock. Breakfast and luncheon served. Apply
before February 6th, to SISTER MARY GABRIEL,
S.H.N., 133 West 46th St., New York City.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

APPEAL

ST. JOHN'S, RIPPON, WEST VIRGINIA, a struggling mission, needs an altar, altar linen, and choir vestments. If any church which has discarded any of above articles will kindly donate them to us, we will pay express charges. Reply, Rev. A. B. MITCHELL, Charles Town, W. Va.

MISCELLANEOUS

FOURTEEN STATIONS OF THE CROSS carved in oak, 16 inches high by 14 inches wide, price \$475. Designed and executed by ROBERT ROBINS, 859 Lexington Ave., New York, N. Y.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KFPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KGHF, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 A.M., Mountain time, until Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain time. Also daily Organ Recital from 6 to 6:30 P.M.

KPCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

KVOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

WBEZ, SPRINGFIELD, MASS. 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. Time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAO, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 750 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

Conventions and Convocations

ALABAMA

Bishop Coadjutor Not to Be Elected for the Present

HUNTSVILLE, ALA.—An optimistic note was struck at the 101st annual convention of the diocese of Alabama, held in the Church of the Nativity, this city, recently. "In spite of the depression" was frequently used by the Bishop, the Rt. Rev. William G. McDowell, D.D., to preface the account of some good work accomplished. The same note was struck by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, who preached.

During his address, Bishop McDowell was given a rising vote of thanks by those in convention in honor of the tenth anniversary of his consecration as Bishop of the diocese. The Bishop expressed regret that, for financial reasons, it was deemed inadvisable to elect a coadjutor at this time, though permission had been granted by the last General Convention. Reductions in appropriations and salaries were generally cheerfully accepted, the Bishop insisting on a very radical reduction in his own compensation until more prosperous times.

Diocesan institutions were reported as still subsisting. St. Mark's School (colored), Birmingham, last year graduated the largest number in its history. The Lewis B. Franklin prize for the best essay on an assigned subject was won over all other competing institutions by a girl of this school. The influence of Miss Augusta Martin, in charge of the House of Happiness, is steadily growing in that mountain region. At the Church Home for Orphans at Mobile, conducted by trained social service workers of exceptional ability, three of these consecrated women are giving their services without remuneration.

The proposed change of the title of the diocesan "council" to "convention" failed of adoption by a narrow vote, the title "council" being retained for reasons of sentiment.

Diocesan officers were reflected practically without change.

Delegates to provincial synod: Clerical, J. L. Jenkins, Birmingham; J. S. Jones, Carlowville; P. N. McDonald, Montgomery; R. Bland Mitchell, D.D., Birmingham; G. Wallace Ribble, D.D., Bessemer; G. C. Tucker, D.D., Mobile. *Lay*, Douglas Arant, Algernon Blair, Frank Felts, Andrew C. Mitchell, W. C. Pickens, R. J. Williams.

An invitation was accepted to meet next year at St. Mary's-on-the-Highlands, Birmingham.

ARIZONA

Pay As You Go Plan Condemned by Bishop Mitchell; Quota Is Paid

(See article on page 435)

PRESCOTT, ARIZ.—The Pay As You Go System came in for severe criticism at the hands of the Bishop of the district, the Rt. Rev. Walter Mitchell, D.D., at the fortieth annual convocation of Arizona, when it convened at Trinity Cathedral, Phoenix, on January 20th. The meetings of the executive council had been held the day previous.

The Bishop favors the return to the straight appeal to the people on the basis of their love for Christ and His Church. "Quotas," said the Bishop, "are now taken to mean the maximum, while the original intention was that they should

represent the minimum of one's offering to the general Church program."

Arizona paid its quota in full as in former years, in spite of the depression so prevalent throughout the country. A policy of the strictest economy has prevailed throughout the year, however.

Future convocations may be held in September in order that the plans then made will have the fall and winter in which to mature. Possibly in this connection, the place of meeting may become permanent at the Mitchell-Cox Episcopal Center at Prescott.

For the first time in the history of the district, hospitality was not offered the delegates to convocation other than lunches served by the parish.

A joint meeting of convocation, Woman's Auxiliary, and Girls' Friendly was held on the 21st, when reports of various missionary activities were presented; the main one, an appeal presented by Miss Anne Cady, superintendent of the orphanage at Fort Defiance, has to do with the care of thirty-one Indian children whose parents cannot make a living due to the hardships of the winter. A dormitory for boys is an urgent need.

Executive Council: Clerical, W. A. Thomas, Kingman; C. E. Huntington, Tucson; H. O. Nash, Globe. *Lay*, Howard Reed, Phoenix; Dr. H. B. Leonard, Tucson; Ralph Motz, Bisbee.

Delegates to provincial synod: Clerical, E. S. Lane, H. O. Nash, E. C. Tutthill. Alternates: E. T. Simpson, J. R. Helms, J. L. Patton. *Lay*, V. O. Wallingford, L. F. Brady, Ralph Motz. Alternates: H. O. Rasche, F. D. Crable, Harold Baxter.

Many tributes were paid to the Rev. W. J. Cox of Bisbee, who suffered a severe stroke last September and who has since that time been making slow but steady progress toward health. Mr. Cox made the securing of the new Episcopal center possible, and it was in recognition of these services that his name was appended to that of the Bishop, to form the permanent name of that center of Church work in the district.

DALLAS

Women Meet in Joint Session With Convention

DALLAS, TEX.—The thirty-seventh annual convention of the diocese of Dallas was held at St. Matthew's Cathedral, Dallas, on the 27th and 28th of January. At the opening service the Rt. Rev. Harry T. Moore, D.D., Bishop of the diocese, addressed the convention in part as follows:

"The world will come to God or it will go to chaos. I am not an economist or a politician, but a humble follower of God and of Christ, of the Church and Christian fellowship.

"We say something must be done to make future depressions impossible, but that can come only when the principles of God's fatherhood and man's brotherhood become the foundation stone of our social and economic structure. The fault of the present turmoil is that of the people. If China and Japan, now at one another's throats, set in motion another world conflagration with another exhibition of broken promises and scraps of paper, how much of the responsibility will justly be laid at the door of the Christian Churches?"

The Woman's Auxiliary met at the same time of the convention. Mrs. D. D. Taber,

national secretary of the Auxillary, was presented at the luncheon of the joint houses. Esther Brown, national secretary for Negro work, spoke of the Church's activities among the Negroes, particularly in the Old South.

The Standing committee: Rev. Messrs. Bertram L. Smith, E. S. Barlow, L. Valentine Lee; Arthur H. Fonda, Edward A. Belsterling, Dr. L. H. Hubbard.

E. A. Belsterling was reelected chancellor of the diocese, and Thomas R. James was reelected Church advocate.

The Executive Council: Rev. Messrs. H. J. Hennessy, Benjamin Bean, W. L. Botkin, W. H. Meyers, George R. Wood; R. R. Lawther, W. A. Polk, F. R. Newman, Mrs. W. J. Lawther, J. H. Allison, Charles L. Kribs, Sr., Alston Gowdy, Mrs. J. S. Herring, Mrs. H. G. Lucas.

Delegates to the provincial synod: Rev. Messrs. E. S. Barlow, J. R. Maceo, C. J. Kinsolving; R. L. Hamilton, R. N. Dumble.

Alternates: Rev. Messrs. W. D. Bratton, C. C. Keller; G. B. Straughn, J. H. Allison, Major W. S. Hahn.

HARRISBURG

"Call of the Church Will Be Heard As Never Before," Says Bishop

HARRISBURG, PA.—Reacting from the materialism of the decade that ended in 1929, mankind is finding its way back to the Church through the doorway of depression, said the Rt. Rev. Wyatt Brown, in addressing the twenty-eighth annual convention of the diocese, held in St. Stephen's Cathedral, Harrisburg, January 26th and 27th.

As evidence of the revival of interest in religion, Bishop Brown said that in the last eight months of 1931, 613 persons were confirmed in the diocese while the average for the last ten years was 517 per year.

The convention accorded canonical recognition to St. Stephen's Cathedral, Harrisburg, of which the Very Rev. Oscar F. R. Treder, D.D., is dean. The elevation of St. Stephen's parish to Cathedral rank does not in any way prejudice its rights as an incorporated parish. A canon was passed establishing a diocesan court on marital relations. A resolution was adopted requesting the standing committee to appoint the members of this court for 1932. A new fund, known as the Bishop Brown Fund for Missions, was established. The fund will be held in trust, and no moneys will be allotted until the sum of \$10,000 is reached. Beginning with \$1,000 already in hand, it will be added to annually.

The following officers were elected for 1932: *Chancellor*, Gen. Charles M. Clement; *treasurer*, Richard M. H. Wharton; *secretary*, Leslie McCreath; *registrar*, Ven. A. A. Hughes.

Standing committee: Clerical, Paul S. Atkins, president; Charles E. McCoy, secretary; J. Thomas Heistand, Bloomsburg; Oscar F. R. Treder, Harrisburg; Clifford Gray Twombly, Lancaster. *Lay*, Caleb S. Briton, Carlisle; F. W. Culbertson, Lewistown; William B. Hamaker, Lancaster; Stuart S. Heiges, York; and F. K. Lukenbach, Tyrone.

The Rev. Archibald M. Judd of Harrisburg was elected a member of the Board of Examining Chaplains.

Deputies to provincial synod: Clerical, Charles E. Berghaus, Marietta; Richard A. Hatch, Altoona; Squire B. Scofield, Muncy; Anthony G. Van Elden, Sunbury. *Lay*, Edward P. Brinton, Lancaster; Henry Brock, Muncy; William S. Johnson, Harrisburg; Dr. William J. Middleton, Steelton.

Executive Council for a term of three years: Dean Oscar F. R. Treder and Canon Clifford G. Twombly.

IOWA

Grinnell College Endorsed by Convention

DES MOINES, IA.—At the eightieth annual convention of the diocese of Iowa, held in St. Paul's Church, Des Moines, on January 26th and 27th, the history

and development of the Church in the diocese was reviewed by the Bishop, the Rt. Rev. Harry S. Longley, D.D., in his annual address. The attitude of the Church under present world conditions was also emphasized.

Considerable time was devoted to consideration of the report of the committee on constitution and canons and a general revision of the same was approved with some left over for action at the next convention.

Grinnell College was endorsed. A representative of the diocese has been elected to the board of trustees of the college.

The secretary, registrar, and standing committee were reelected. E. G. Moon, Ottumwa, was elected chancellor in the place of the late George F. Henry.

Delegates to provincial synod were elected as follows: *Clerical*, R. F. Philbrook, John S. Flockhart, LeRoy S. Burroughs, Harry S. Longley, Jr., F. B. Shaner, and Clarence C. Reimer; *Lay*, E. G. Moon, Ernest Gerdes, J. H. Whitmore, J. L. Powers, T. F. Wettstein, and Lee P. Loomis.

The eighty-first annual convention is to be held at Christ Church, Waterloo.

KANSAS

Bishop Asks \$10,000 Emergency Fund; Personally Gives First \$1,000

TOPEKA, KANS.—A call to the men of the diocese to join with him in raising a \$10,000 emergency fund to provide financial help for the parishes and missions suffering heavily from the present-day depression was the chief feature of the address issued by the Rt. Rev. James Wise, D.D., Bishop of the diocese, at the 73d annual convention, held in Grace Cathedral, Topeka, on January 24th. The Bishop pledged the first thousand dollars to the fund. Incidentally, the convention met just four days after the 75th anniversary of the birthday of the Church in Kansas.

Because of the preliminary work accomplished by the executive committee of the Bishop Vail Foundation and by the board itself the details of business were reduced to the minimum.

Elections were as follows:

Business administrator and secretary of the Convention, historiographer, and registrar, Norman J. Rimes, Topeka.

Assistant secretary, Miss Clara M. Newlee of Topeka.

Treasurer, Frank Gibbs, Topeka.

Treasurer of the Church's program, Guy Berry, Independence.

Chancellor, Fred Robertson, Kansas City.

The Standing Committee: Clerical, Carl W. Nau, Kansas City, president; Samuel E. West, Wichita, secretary; John Warren Day, Topeka; H. Clarkson Attwater, Wichita. *Lay*, Dr. Harry Horn, Wichita; Frank C. Gibbs, Topeka; A. C. George, Wichita; W. Maunder, Kansas City.

Examining Chaplains: Very Rev. John Warren Day, Topeka; Ven. Leonidas W. Smith, Topeka; Rev. Samuel E. West, Wichita.

Delegates to provincial synod: Clerical, C. B. Cromwell, Sedan; C. R. Davies, Chanute; L. W. Smith, Topeka; John B. Matthews, Ft. Scott; O. F. Crawford, Pittsburg; John W. Day, Topeka. *Lay*, Enos Davies, Wakefield; E. H. Brettman, Wichita; Stanley Hair, Wichita; Dr. J. K. Prickard, Ft. Scott; Thomas Stevens, Topeka; Elmer Cooper, Chanute.

WOMEN'S MEETING

While the business of the convention was being transacted, the Woman's Auxillary and the Daughters of the King held their annual diocesan meeting under their respective diocesan presidents, Mrs. C. C. Bailey of Topeka and Mrs. John D. Seater of Wichita.

Twenty women were chosen to attend the leaders' conference to be given by the National Council and Woman's Auxillary field workers, for the seventh province in Kansas City, Mo., March 15th and 16th.

YOUNG PEOPLE'S FELLOWSHIP

As a preliminary to the convention the Young People's Fellowship opened its conference with a luncheon followed by the business session.

New officers elected:

Miss Ruth Miller of Emporia, president; Samuel West, Jr., Wichita, vice president; Katherine Austin, Wichita, secretary; Temple Sheldon, Topeka, treasurer.

Sponsors: Mrs. Frank Harris of Ottawa, Mrs. Thurlow R. West of Topeka, and the Rev. C. R. Davies of Chanute.

LEXINGTON

Bishop to Call Temporary Court on Marriage and Divorce When Warranted

LEXINGTON, KY.—Meeting at a time of unprecedented crisis in the affairs of the Church, local and national, the spirit of the 37th annual convention of the diocese, held in Christ Cathedral, Lexington, January 26th, 27th, and 28th, was courageous and optimistic in the extreme.

The chief legislative measures effected were based upon recommendations in the annual address of the Rt. Rev. Almon Abbott, D.D., and included: a revision of the diocesan canons as a whole, to be consummated during the coming year; canons passed upon unanimously giving the Bishop the right to discharge as well as appoint diocesan missionaries; and canons covering the demotion of non-self-supporting parishes into missions. The changes were effected without a dissenting voice. It was decided that no permanent court on marriage and divorce should be constituted; but that the Bishop should create a temporary court on marriage and divorce whenever circumstances demanded its creation.

Elections resulted as follows:

Provincial synod: Clerical, C. P. Sparling, D.D., Theodore S. Will, Robert J. Murphy, J. Wilson Hunter, Edward W. Baxter, Wallace F. Thompson; *Lay*, Mrs. Cecil Cantrill, Mrs. Almon Abbott, Henry T. Soaper, Maj. Gen. George B. Duncan, Mrs. W. G. Talbot, L. W. Manning.

Standing committee: Clerical, Robert J. Murphy, P. Sparling, D.D., T. S. Will; *Lay*, Henry T. Soaper, Dr. William B. McClure, Senator J. N. Camden. *Diocesan treasurer*, C. H. Edge.

In view of the financial stringency of the times, the Bishop and missionary clergy accepted a ten per cent reduction in their salaries, and practically all the rectors of parishes have voluntarily done the same.

The Bishop appointed the Rev. Canon Franklin Davis, D.D., rector of Trinity Church, Danville, to be archdeacon of Lexington, with supervision of all parishes and missions in the Blue Grass region of the diocese.

It was decided to hold the next annual convention in Frankfort, in January, 1933.

MARYLAND

Budget Is First Consideration of Diocese; To Erect Memorial to Bishop Murray

BALTIMORE, MD.—The most important item on the first day of the 148th annual convention of the diocese of Maryland, held in St. David's Church, Roland Park, January 27th and 28th, was the discussion of the budget for 1932.

Last year's budget of \$151,070 for the diocese was adopted for this year as an ideal, but it was voted to make apportionments according to the pledges received and to add to these apportionments as additional amounts are collected. At present the total pledges received amount to about \$113,000. Members of the executive council have been given full power to deal with any sums received above this amount,

apportioning them according to their discretion.

The Bishop's address was very full and complete. He gave a résumé of the General Convention and touched on the budget of the general Church as well as of the diocese. In speaking of the Cathedral, he said:

"Should for any reason the Cathedral project be abandoned, a downtown church be made the Cathedral church of the diocese, or a site elsewhere be chosen, proper provision has been made for the return to the Cathedral fund of all legacies designated for the Cathedral, and the building itself turned over, under satisfactory terms to the congregation worshipping there. The diocese, the Cathedral project, and the congregation have been adequately protected."

He further stated, in reference to the memorial to the late Bishop Murray, that "in the Pro-Cathedral, a building for whose erection he prayed and labored, an altar and reredos will be erected as a memorial before God of His faithful soldier and servant, John Gardner Murray, seventh Bishop of Maryland, and a constant reminder to all who from that altar receive the Bread of Life of what his episcopate meant to them and the diocese of Maryland."

The committee on canons and other business recommended Canon VIII, Of the Executive Council, be repealed and reenacted with several changes in the new one. The most important change was in Section 1 regarding the election by the convention of members to the executive council, upon nomination of the Bishop.

The committee also recommended the repeal of Article 2 of the constitution and the reenactment of a new one, which relates to the right to seat and vote in the convention.

On the second day, the Rev. E. Clowes Chorley, D.D., historiographer of the national Church, made a short address about the Maryland diocesan library, which has recently been moved from the Johns Hopkins University to the Peabody Institute. Dr. Chorley urged special care of the many, many books and manuscripts that could never be replaced.

The following elections were made:

Standing committee: Clerical, William A. McClenthen, Benjamin B. Lovett, Robert S. Chalmers, Arthur Chilton Powell; Lay, Henry D. Haslam, Herbert M. Brune, Blanchard Randall, Dr. Joseph S. Ames.

Delegates to the synod of the third province: Clerical, Roger A. Walke, Horace W. B. Donegan, William O. Smith, Jr., Hugh W. S. Powers; Lay, E. Allen Lyckett, Daniel H. Hamilton, G. Herbert Boehm, A. V. Stehl.

MILWAUKEE

Christ Church, Whitefish Bay, Recognized as Organized Mission

MILWAUKEE—The eighty-fifth annual council of the diocese of Milwaukee, meeting in All Saints' Cathedral guild hall, Milwaukee, on January 26th and 27th, dispensed with the usual custom of the Bishops giving their annual pastorals at the opening of the business sessions.

These addresses were made at the Church Club dinner, held in the Astor hotel on the first evening of the council, at which about 125 clergy and lay people of the diocese were present. Both the Rt. Rev. W. W. Webb, D.D., Bishop, and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, emphasized the importance of the missionary work of the Church, urging greater support.

New officers of the Church Club elected at the annual dinner are Messrs. Harry T. Brad-

ley, president; Victor M. Stamm, vice-president; C. W. Brew, treasurer; Howard T. Foulkes, secretary.

All diocesan officials were reelected. Members of the standing committee were reelected with one addition: the Very Rev. A. I. Drake, who succeeds Dr. Lumpkin of Madison. Those reelected are: the Rev. Messrs. Holmes Whitmore, president; E. Reginald Williams; A. H. Lord; and Messrs. F. C. Morehouse, D. B. Danielson, H. N. Ladin, J. K. Edsall, secretary.

Deputies to provincial synod: Clerical, A. I. Drake, D. Corrigan, L. B. Hastings, Russell E. Harding, Lay, W. K. Winkler, Frederick P. Jones, Clifford P. Morehouse, Vroman Mason.

The diocesan budget for 1932, as presented by the Bishop and Executive Board, was adopted by the Council after some discussion and changes.

The mission of Christ Church, Whitefish Bay, which was organized on September 3, 1931, and which has 68 communicants, was admitted into union with the council as an organized mission of the diocese.

Bishop Webb presented the Cross of the Order of Sangreal to Dr. H. B. St. George, professor at Nashotah House, for his services to the Church. Canon St. George celebrated the fiftieth anniversary of his ordination to the diaconate last fall and is well known throughout the Church for his service as a member of the commission that revised the Book of Common Prayer.

A resolution was presented by Clifford P. Morehouse and adopted by the council, in view of the world-wide conference on Limitation of Armaments at Geneva, Switzerland, "calling upon all of the clergy and lay people of this diocese to offer continual prayer, both privately in their homes and publicly in their churches, that God may both through this conference and in other ways guide the nations of the world in the way of justice and truth." In line with most other dioceses a slight reduction of the salaries of the two bishops and of other officials was made.

The Woman's Auxiliary and council of the diocese, meeting in St. Paul's Church of this city, were urged by their retiring president, Mrs. George F. Otto, to "see the missionary work at our very door." Mrs. Thomas I. Stacey of Chicago told of visits to mission stations in the Orient.

Newly elected officers are: Mrs. Victor M. Stamm, Milwaukee, president; Mrs. J. H. Baum, Milwaukee, corresponding secretary; Miss Bertha Weaver, Waukesha, treasurer; Miss Margaret Goodwin, Beloit, U. T. O. treasurer.

At the close of the council on Wednesday evening, Bishop Webb gave his annual reception, at the Bishop's house, to the clergy, the deputies to the council, the deputies to the Woman's Auxiliary and council, and friends.

MISSISSIPPI

Convention Meets in Vicksburg in Place of Jackson

BOLTON, MISS.—All hotel rooms being reserved at Jackson for guests at the inauguration of the new Governor of Mississippi, the 105th diocesan convention of the diocese on January 19th was transferred to All Saints' College Auditorium, Vicksburg.

At the opening service the Bishop of the diocese, the Rt. Rev. Theodore DuBose Bratton, D.D., delivered a pastoral, emphasizing the fact that the depression was brought upon the world by the people themselves, but that good would come of it.

The Rev. Val H. Sessions was reelected diocesan secretary, and the Rev. R. E. MacBlain assistant. I. M. Richardson is diocesan

treasurer. The standing committee, registrar, chancellor, examining chaplains, reelected.

Deans of convocation appointed: Rev. Messrs. Val H. Sessions, rural; Jones Hamilton, northern; H. Wells, southern; G. M. Jones, coast. The executive committee, old members reelected.

St. Andrew's Church, Jackson, is to be the place of meeting next year.

MISSOURI

\$71,000 to be Raised as Missionary Fund

ST. LOUIS—An evening of fellowship opened the ninety-third annual convention of the diocese of Missouri, with a diocesan dinner in the Bishop Tuttle Memorial, St. Louis, January 26th, attended by about 200 clergy and lay delegates. Among the speakers at the dinner was the Very Rev. Charles E. Rice, dean of the Cathedral at Juneau, Alaska. In the absence of the Rt. Rev. Frederick F. Johnson, D.D., the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor, presided.

A message was received from Bishop Johnson, who is spending the winter in California, stating that this was the first diocesan convention he had missed in twenty years. He hopes to return April 1st.

The diocese approved the raising of \$71,000 for the missionary work of the Church. The method this year will be a "pay-as-you-go" policy. Forty per cent of the amount raised will be sent to New York and sixty per cent retained for diocesan missionary work.

The convention reelected Stephen B. Sheldon treasurer of the diocese.

Delegates to the provincial synod: Clerical, H. N. Tragitt, Karl M. Block, J. Boyd Cox, David Coombs. Alternates: Rev. Messrs. Sidney E. Sweet, Sumner Walters, L. H. Nugent; A. J. Watling, and E. A. Logan.

At the close of the convention, the clergy and their wives were guests at dinner of St. Luke's Hospital, following which the annual meeting of St. Luke's Hospital Association was held, the clergy being members of the association. The Rev. R. D. S. Putney is superintendent of the hospital.

NORTH TEXAS

New Student Center at Lubbock to Be Seaman Hall

BIG SPRING, TEX.—The highlights of the twenty-second annual convocation of North Texas held in the mission church of St. Mary the Virgin, Big Spring, January 24th to 26th, were the addresses by the Rev. Clarence H. Horner, of St. Clement's parish, El Paso, on The Work of the Church; the Young People's Service League address by Miss Dorothy M. Fischer; and the Woman's Auxiliary address by Mrs. E. Cecil Seaman on Religious Thinking Today.

The joint meeting of convocation and the district branch of the Woman's Auxiliary was unanimous in recommending that the new student center at Lubbock be named Seaman Hall, and the new chapel to be called Creighton Chapel in recognition of the work and the interests of the two bishops in college student work, and in the development of this district.

All district expenses were cut about twenty per cent; all mission clergy will accept a reduction of about fifteen per cent in their stipends at an early date.

All district officers were reelected. The Church of the Heavenly Rest, Abilene, the Rev. Willis P. Gerhart, rector, will be host to the twenty-third annual convocation of North Texas in 1933.

PITTSBURGH

Disarmament and Relief Measures
Are Problems of Convention

PITTSBURGH—"You will agree with me that it is not for the Church, as such, to endorse officially methods of public relief, that is the business of the state, but of one thing I am sure, and that is that the Christian citizen's attitude towards the various schemes of relief that are proposed must be determined, not by the politician's concern for votes, or by the selfish fear of increased taxes, but by those unforgettable words of Jesus Christ: 'I was hungry, and ye gave Me meat, I was naked, and ye clothed Me.'" So said the Rt. Rev. Alexander Mann, D.D., in his address to members at the 67th annual convention of the diocese meeting in Trinity Cathedral, Pittsburgh, January 26th.

"And when we turn from the consideration of the needs of our own community and nation to the great problems which affect the peace and welfare of the world," he added, "the same compelling motive holds good. We must, as Christians, stand for the substitution of the appeal to law for the appeal to force in the settlement of international disputes; we must give our earnest support to the effort which is about to be made to reduce the armaments of the world."

Election of officers: *Standing committee:* Clerical, John Dows Hills, Robert N. Meade, E. J. Van Etten, William F. Shero. *Lay,* Howard H. McClintic, H. Lee Mason, Jr., Charles S. Lamb, and Hill Burgwin. The Rev. Dr. L. Norman Tucker, was elected registrar of the diocese.

Deputies to the provincial synod: Clerical, Thomas J. Bigham, John S. Taylor, Frank Orr Johnson, and William H. Moore. *Lay,* Weaver H. Rogers, Harvey H. Smith, Earnest J. Edsall, and Dr. Thomas Turnbull, Jr.

The Rev. Thomas J. Bigham was reelected diocesan secretary. He appointed the Rev. L. Herdman Harris, 3d, as assistant.

SOUTHWESTERN VIRGINIA

Diocesan Paper, of Same Age as the
Diocese, Must Be Dispensed With

ROANOKE, VA.—The executive board of Southwestern Virginia faced a discouraging piece of work when, at its recent meeting, the major business of the day was the adoption of appropriations from the missions fund for 1932.

The reports on the every member canvass showed pledges for the field department (or missions) about \$4,000 less than they were last year. For the first time in nine years the diocese had failed to make its quota, and only the second time in the history of the diocese.

Ever since the diocese was formed, special appropriations have been made from the missions fund each year for work among the students at Washington and Lee University and Virginia Military institute at Lexington and Virginia Polytechnic Institute at Blacksburg. The Board eliminated these items for 1932.

For a number of years the three Virginia dioceses have cooperated in the conduct of the summer conference at Sweet Briar. This has cost a considerable sum to Southwestern Virginia, and presumably to the other two dioceses. In adhering to its program of economy, the executive board found it necessary to omit for this year our participation in the Sweet Briar Conference.

It is also found necessary to dispense with the diocesan paper, the *Southwestern Episcopalian*. The publication of this paper was begun soon after the diocese was formed twelve years ago. The Bishop has been editor in chief, and the Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staun-

ton, the managing editor. The executive board adopted a special resolution expressing its disappointment at the necessary discontinuance of the paper, its deep appreciation of the splendid services that have been rendered by Mr. Gibbs as its managing editor, and the earnest hope that at some time in the not far distant future it may be revived.

TEXAS

Officers for Practically All
Departments ReElected

GALVESTON, TEX.—At the diocesan convention of Texas, held in this city on January 19th in Trinity Church, all officers were reelected with but two departments excepted.

Standing committee: Clerical, P. G. Sears, Houston; E. H. Gibson, Galveston; George F. Cameron, Beaumont. *Lay,* Mart M. Royston, Galveston; William H. Hogue, Houston.

Executive Board: Rev. Everett H. Jones, Waco; Rev. F. Percy Goddard, Marlin; G. G. Moore, Galveston; H. L. Warren, Houston; Ben P. Bailey, Austin.

Delegates to provincial synod: Clerical, H. F. Selcer, Marshall; T. W. Summers, Galveston; L. A. Wilson, Alvin; G. F. Cameron, Beaumont. *Lay,* Fred W. Catterall, Galveston; Col. C. C. Todd, Bryan; H. W. Smith, Temple; George L. Adsit, Beaumont.

WESTERN MICHIGAN

Bishop Burleson, Diocesan Visitor, Pays
Tribute to Late Archdeacon

MUSKEGON, MICH.—The 58th annual convention of Western Michigan was held in St. Paul's Church, Muskegon, on January 19th and 20th. The Bishop of the diocese, the Rt. Rev. John N. McCormick, D.D., presided at all the sessions. Much routine business was transacted.

Elected to provincial synod: Rev. Messrs. F. D. King, Traverse City; H. L. Nicholson, Niles; J. M. Horton, Marshall; W. S. A. Larter, Big Rapids. Messrs. C. Dibble, C. E. Hooker, H. C. Angell, and S. G. Deam. Alternates: Rev. Messrs. E. G. White, E. S. Doan, J. A. McNulty, A. F. Traverse; Messrs. J. B. Jackson, Frank Burnett, Theodore Montgomery, Wallace Osborn.

A. A. Anderson was elected diocesan treasurer, and the Rev. Gordon V. Smith assistant secretary. All other diocesan officers were reelected.

The Rt. Rev. Hugh L. Burleson, D.D., assistant to the Presiding Bishop, was the convention preacher on Tuesday. He took as his subject the Vision of Habbakuk the prophet, recalling conditions in Habbakuk's day and then applying the text to the troubled affairs of today. In his sermon Bishop Burleson paid tribute to the late Archdeacon Ashley, a member of St. Paul's parish who 58 years ago went as a layman to minister to the Sioux Indians of South Dakota, and remaining with them for 57 years.

An invitation to meet in Grace Church, Traverse City, in 1933 for convention was accepted.

AUGUSTA, GA., RECTOR,
ON MEDITERRANEAN TOUR

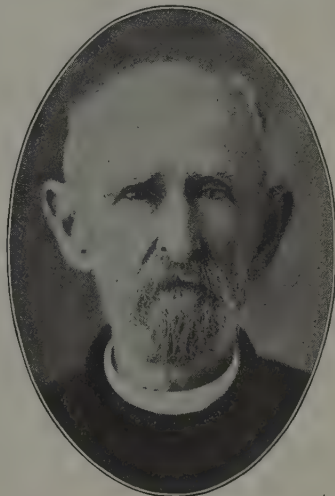
NEW YORK—The Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta, Ga., with his daughter, Mrs. P. C. Wienger, sailed from New York on January 26th on the Cunard Line S.S. *Transylvania* for a Mediterranean cruise, visiting Spain, Greece, Turkey, Palestine, Egypt, Italy, France, and England. They expect to return to the States about April 1st.

The Rev. S. B. McGlohon is in charge of the parish during the absence of the rector.

ANOTHER VETERAN PRIEST
APPEARS ON THE SCENE

COLUMBIA, S. C.—Accounts have appeared in the Church papers of "the oldest priests in the Church." There is a priest living at Eastover, diocese of Upper South Carolina, who is past 96 years of age. He is the Rev. John Huske Tillinghast. He is possibly the oldest priest of the Church and probably the oldest chaplain of the War Between the States. The following is a part of his record:

Born in Hillsboro, N. C., September 19, 1835. Educated at Bingham School, University of North Carolina, and Hampden-Sidney College of Virginia, graduat-



REV. JOHN H. TILLINGHAST

ing at the last named place. Two years at the Theological Seminary, Alexandria, Va. He was driven from there by the advance of the Federal Army. He was ordered deacon by Bishop Atkinson in 1861, a few days after the first battle of Manassas.

His first charge was St. John's Church, Rutherfordton, N. C., from August, 1861 to May, 1862. He then served as chaplain in the Confederate States Army from May, 1862, to October, 1863.

From 1863 to 1865 he was assistant minister at Trinity Church, Mobile, Ala. From 1865 to 1867 he served at St. Paul's, Clinton, N. C., and St. Luke's, Salisbury, N. C., from 1867 to 1872. In 1872 he came to Zion and St. John's, Richland County. From 1882 to 1884 he was rector of St. John's Church, Charleston, and of the Epiphany, Entwistle, from 1884 to 1886.

He returned to Zion and St. John's in January, 1886, and served here as rector until he was retired in September, 1919. From September, 1919, to the present time he has been rector emeritus.

Mr. Tillinghast is in possession of his full faculties of body, mind, and spirit, and is living quietly with his family in a peaceful, country spot in South Carolina.

A PROGRAM GUIDE FOR
THE JUNIOR BROTHERHOOD

PHILADELPHIA—A five months' "program guide" for the young men's division chapters of the Brotherhood of St. Andrew has been issued by the national office and copies may be secured upon application to the general secretary, Leon C. Palmer, 202 South 19th street, Philadelphia. In this program are given suggestions for worship, instruction, and service activities for the next five months, together with full material for the leader of the discussion period.

Church of England Pays Tribute to One Of Her Greatest Theologians: Bishop Gore

Organized Diocese of Birmingham In 1905—Fund for Slum Clergymen Inaugurated

The Living Church News Bureau
London, January 19, 1932

THE DEATH OF BISHOP GORE, WHICH occurred on Sunday morning last, January 17th, from pneumonia, deprives the English Church of one of its greatest scholars.

Charles Gore was born on January 22, 1853, and died within a few days of his 79th anniversary. He was educated at Harrow, under Dr. Montague Butler, where he won a Balliol scholarship in 1870, and graduated in 1875 with a first-class in *Lit.Hum.* In that same year he was elected to a fellowship at Trinity College, Oxford. When Pusey Home was started in 1883, Dr. Liddon and the other trustees appointed Gore as librarian. The famous symposium entitled *Lux Mundi* appeared in 1890, and public attention, rightly or wrongly, fastened upon Gore's *Inspiration* essay as the most notable and even startling of the contributions. *Lux Mundi* prospered exceedingly, and some of its writers came rapidly to the front. Gore was made Bampton lecturer in 1891, and the issue of the lectures, which were on the Incarnation, was a further triumph.

In 1894, Lord Salisbury appointed him to a canonry of Westminster Abbey, where his subsequent work made a great impression. His expository lectures drew immense congregations; his systematic teaching week by week revealed to the London public his splendid gifts as a teacher.

In November, 1901, Gore was appointed to the see of Worcester in succession to Dr. Perowne. The diocese of Worcester, as then constituted, was unwieldy; it included the fair villages of Warwickshire and the dark places of Birmingham. Dr. Gore's efforts to create and endow the diocese of Birmingham read like a romance, for he put down practically his entire fortune to secure the object of his hopes. It was natural that he should choose to take charge of the new Birmingham diocese on its formation in 1905.

Birmingham was proud of its first Bishop, as the rare distinction of a statue erected during his lifetime testifies.

In 1911, Bishop Gore was induced to accept translation from Birmingham to Oxford. The event showed clearly that this was a mistake, for Gore's zeal to redress what he considered to be the wrongs of tenant farmers led him to denounce the squires of his agricultural diocese. When the Bishop brought forward a scheme for the division of the diocese, although the scheme was excellent in itself and in principle already had been approved, the laity turned it down. Bishop Gore felt this most keenly. He therefore came to believe that he could serve the Church more usefully as a writer and a preacher than as a working diocesan, and resigned his see in 1919. He resumed again work of the kind that had occupied him before his appointment to Worcester. He applied himself to the writing of books and preached with all his accustomed vigor to a vast number of congregations. He was as active as ever in his interest in the work of the Church abroad, and journeyed to India in order to study its religious problems at first hand.

Few men can have had more friends, or have been more deeply revered by them than Charles Gore. No one, whatever his theological sympathies, ever spent an hour in discussing the ultimate problem, or came to him for guidance, without feeling when he left that for once he had been in the company, not merely of a great scholar or a clever man, but of a saint.

CHURCH OF ST. EDMUND REOPENED

The Church of St. Edmund, King and Martyr, one of the city churches which was restored by Wren after the Great Fire, was re-opened last Sunday after extensive repairs. The Lord Mayor and sheriffs attended in state a special service, at which there was also dedicated a new organ and a shrine in memory of the late rector, the Rev. G. A. Studdert-Kennedy, M.C. The Bishop of Willesden officiated on behalf of the Bishop of London. The memorial to Studdert-Kennedy bears the following inscription:

"To the memory of Geoffrey Anketell Studdert-Kennedy, Rector, 1921-1929. Chaplain to H. M. the King, Military Cross. Devoted parish priest, chaplain to the Forces, inspired preacher, writer, and poet."

FUND FOR SLUM CLERGYMEN INAUGURATED

A scheme to provide assistance for clergymen in slum districts has been put into operation in Southwark. Premises have been generously provided by the vice-chairman of the South London Church Fund, Bermondsey, and the first occupants will be six curates, who will make

their home together under the supervision of a senior clergyman. They will make a daily round of visits to poor localities in south London in order to relieve local incumbents of sick calls and other parish duties.

The new clergy house was dedicated last Saturday by the Bishop of Southwark (Dr. Garbett), assisted by the Bishops of Woolwich and Kingston.

Dr. Garbett said that the clergy house was a practical attempt to solve a practical problem. Lately the poorer parishes, unable to pay the stipend, had not been able to support a curate. Moreover, he had not liked deacons going to parishes where, in addition to their work, they had to confront loneliness.

CONFESSION NOT COMPULSORY IN SOUTH AFRICA

Dr. Neville Talbot, Bishop of Pretoria, deals with the subject of auricular confession, in *The Kingdom*, the official organ of the Church of South Africa. The Bishop says:

"It has been stated frequently that in the Church of the province of South Africa we teach compulsory confession. To prove this, quotations are made from the Provincial Catechism, a book drawn up by a body of missionary bishops, mainly for native work, and authorized by the whole body of bishops. Personally I am prepared to admit that some of the statements in the book, if taken out of their context, can be made to bear this meaning. I believe the book needs revision in this respect. But I wish to state emphatically that neither in European nor native work is confession compulsory. If it were made compulsory, I should at once resign. I believe confession to be of great value to very many people. But I believe a great part of that value lies in the fact that it is voluntary."

GEORGE PARSONS.

Episcopal Visitations to Be Resumed at St. Mark's-in-the-Bouwerie, New York

Fellowship Between the Bishop and His Rector Restored—Lenten Preachers

The Living Church News Bureau
New York, January 30, 1932

IN MARCH, 1924, BY REASON OF DISAPPROVAL of certain ritualistic dances and other symbolic services being held in St. Mark's Church-in-the-Bouwerie, East Tenth street at Second avenue, the Bishop of New York announced the discontinuance of his visitations to that church. During the intervening eight years the rector of St. Mark's has maintained his unusual program of services in spite of the Bishop's disapproval, and neither Bishop Manning nor his Suffragans have made the annual visitations to St. Mark's to which a parish in good standing is entitled. It has now happened that as a matter of economy the rector of St. Mark's, the Rev. Dr. William Norman Guthrie, has been obliged to discontinue the special services to which the Bishop has objected, a situation which has permitted the resumption of the pastoral relationship between the two chiefly concerned. That such has come to pass is an occasion for happiness to them, and also to all the rest of us, for, however remotely concerned anyone here has been, the situation has continued as a barrier to that manifestation of fellowship which a diocesan family should exhibit.

The letters which have brought an end to this matter are as follows:

BISHOP MANNING'S LETTER

January 22, 1932.

My dear Dr. Guthrie:

Some weeks ago I read in the newspapers an announcement that the dances, and the special forms of service held in St. Mark's Church which as Bishop of the diocese I found myself unable to sanction, had been discontinued, and I hoped that I might receive some word from you and your vestry in regard to this.

While the action announced can scarcely be regarded as willing compliance with my official and canonical requests, nevertheless, now that these services are discontinued, at any rate for the present, I shall be glad to resume visitation of St. Mark's, and it is my earnest hope that there may be no further occasion for disturbed relations. I take pleasure in notifying you, therefore, that the parish will be visited by the Bishop of the diocese or by one of the Suffragan Bishops representing him, on Sunday morning, March 13th, at 11 o'clock.

If you have a class ready for Confirmation, it can be presented at that time; but in any case the visitation is hereby appointed for the time above named.

With all good wishes, I am

Faithfully yours,
(Signed) WILLIAM T. MANNING.

FR. GUTHRIE'S LETTER

January 23, 1932.

My dear Bishop Manning:

Your communication of January 22d came by special messenger to my rectory during my absence, hence greater delay in my reply was incurred than I could wish, wholly failing so to indicate my gratification at its tenor and contents.

Your notice that visitations will be officially

resumed on March 13th is highly satisfactory, and I desire to assure you of a most cordial welcome.

Were I not starting tomorrow for Memphis on the invitation of Bishop Gailor, I should ask for an early interview to ascertain if the service, as I had planned it for Passion Sunday, will be entirely acceptable. On account of my inevitable absence from the city, I hope you can see me on Monday, the 8th of February; and I trust you will notify me of your earliest convenience thereafter, should that be for you an impossible day.

Sincerely and faithfully yours,
(Signed) W. N. GUTHRIE,
Rector of St. Mark's in-the-Bouwerie.

LENTEN PREACHERS

Following are given the lists of clergy scheduled to preach during Lent in five centrally located churches of New York. In each instance the first name given is that of the preacher on Ash Wednesday and the two days following; the other names being those of the preachers for a week and who will speak in the order given.

Trinity Church: Bishop Manning, Bishop Gilbert, and Bishop Lloyd, February 10th, 11th, and 12th; I, Dr. Joseph Fort Newton; II, Dr. Frederick George Scott, rector of St. Matthew's Church, Quebec; III, Fr. Hughson, O.H.C.; IV, Canon Shatford of Montreal; V, Dr. John Rathbone Oliver; VI, Bishop Oldham.

St. Paul's Chapel: Rev. Edmund Sills; Fr. Burton, S.S.J.E.; Fr. Huntington, O.H.C.; Dr. Hutchinson of Newport; Rev. Thomas A. Sparks; Rev. Floyd W. Tomkins, Jr.; Dr. Lyman P. Powell.

Church of the Transfiguration: the Rector; Fr. Huntington, O.H.C.; Rev. Julian D. Hamlin; Bishop Fliske; Dr. Oliver; Fr. Burton, S.S.J.E.; Fr. Hughson, O.H.C.

St. Thomas' Church: The Rector; Bishop Cook; Dr. Beverley D. Tucker; Bishop Budlong; Bishop Stires; Canon Shatford; Bishop Dallas.

St. James' Church: (5:15 p.m.) Rev. R. T. Henshaw; Dr. Newton; Bishop Booth; Fr. Hughson, O.H.C.; Canon Shatford; Dr. Oliver; Bishop Oldham. The Three Hours service by Bishop Stires.

Under the auspices of the Church Clubs for Men and for Women, the Rev. Dr. Bell, warden of St. Stephen's College, will deliver a series of lectures in St. Thomas' Church on the general subject of "Religion as a Racial Experience." Dr. Bell will speak at the 5 o'clock service on each of the Fridays of Lent.

MEMORIALS DEDICATED IN TRINITY CHAPEL

In Trinity Chapel of Trinity parish, West 25th street, the Rev. Dr. J. Wilson Sutton, vicar, a number of memorial gifts were dedicated recently. These included the following:

A pulpit canopy, the gift of the congregation as a thank offering for the seventy-five years of the chapel's life and work; a lectern step and railing, the gift of Miss Virginia Scott Hoyt in memory of her brother, Gould Hoyt; lectern lanterns, the gift of Miss Elizabeth P. Nazro, Mrs. William Greenwood, and Miss Eleanor M. Greenwood, in memory of Miss Julia Ann Nazro and Miss Ellen Wright Nazro; the sedilla, the gift of the congregation in memory of Mrs. William Pollock; sanctuary chairs, one presented by Miss Mary Scudder McDermott in memory of Miss Edith Jay Blauvelt, the other the gift of the congregation in memory of Dr. John Howard Mahany, and the font rail, presented as a thank offering, some years ago, by Mrs. H. Hobart Shethar.

HARRISON ROCKWELL.

RECTOR AT OAKLAND, CALIF., CELEBRATES 68TH BIRTHDAY

OAKLAND, CALIF.—The Rev. Edgar F. Gee, rector of St. Peter's Church, Rock Ridge, celebrated his sixty-eighth birthday last week in a hospital, undergoing an x-ray examination, fearing the necessity of a serious operation. The verdict was, however, that the operation is not now necessary and he is at home, and will soon be again on duty. Three days later, on Septuagesima Sunday, the parish kept the twentieth anniversary of its

founding. Fr. Gee, who started the work, was then rector of St. John's, Grove street, and a year later resigned that parish to become rector of the new St. Peter's.

Old St. John's has had a hard time in these later years because of the change in surroundings, and since Fr. Barrett, the last rector, resigned, his health quite broken by the strain, the Society of St. John the Evangelist, from its house in San Francisco, has taken it under care and appointed the Rev. Ernest P. Runnels in charge, living in the rectory in Oakland.

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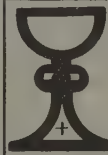
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Church Home Society of Massachusetts Gives Annual Review of Year's Work

Foster Parents Greatly Reduce Operating Expense of Home — Episcopal Club Meets

(The Living Church News Bureau)
Boston, January 30, 1932

FIGURES IN CONNECTION WITH REPORTS of the Church Home Society are never dry facts alone; instinctively they make one visualize the work among the children. During 1931, as Lincoln Baylies, president, reported at the annual meeting last Tuesday afternoon, 515 children were helped and 255 of these youngsters enjoyed existence for a total of 9,151 weeks in foster homes. Of those foster homes, six are giving free care to six children for a year and three others have voluntarily reduced the board by \$1 or \$2 a week. Not only are the foster parents aiding during difficult months, but the staff itself has undertaken 25% increase over last year's service with no increase in membership. At this annual meeting held in the home of Miss Fanny P. Mason of Boston, the speaker of the afternoon was J. Prentice Murphy, executive secretary of the Children's Bureau of Philadelphia. He closed an address emphasizing the spiritual values in social work for children by saying, "It is our duty to create in children a sense of duty, a love of beauty, the understanding of spiritual things, color, form, art, for these are the basis of living."

GIRLS' FRIENDLY HOLDS ANNUAL MEETING

A new president of the Massachusetts branch of the Girls' Friendly Society was elected this morning at the annual meeting. Miss Clarissa Townsend, secretary for adult education under the diocesan department of religious education succeeds Miss Anna T. Fry, resigned.

New officers elected in addition to numerous re-elections are: *vice-president*, Miss Mary Caddoo, Dorchester; *treasurer*, Miss Elizabeth Towle, Boston; *custodian of supplies*, Miss Violet C. Emery, Cambridge; *head of finance department*, Miss A. Linda Campbell, Milton; *head of membership department*, Miss Caroline E. Marston, Malden; *chairman pro tem of Holiday Houses*, Miss Ellen G. Todd, Newburyport.

Besides the national object of the missionary benevolence of the G. F. S., a second object was voted upon and accepted, namely the unique work of the Rev. Edmund T. Simpson among the tubercular veterans of the World War in the missionary district of Salome, Arizona.

ADMIRAL BYRD IS SPEAKER AT EPISCOPALIAN CLUB

Read Admiral Byrd was the speaker last Monday evening when the Episcopalian Club of Massachusetts held its forty-fourth annual meeting and observed "ladies' night." Admiral Byrd not only told the story of his expedition to the Antarctic but showed his remarkable motion pictures. At the meeting officers were elected for the current year.

NEWS BRIEFS

Dr. Robert M. Lawrence, who throughout his long life has been actively, closely identified with the work of St. Paul's Cathedral, was elected an honorary member of the Cathedral Chapter at the annual meeting of the Cathedral congregation last Thursday. It was an unanimous expression of affection and gratitude that, as long as he lives, Dr. Lawrence should have his place on the Cathedral Chapter as a representative of the congregation.

St. Luke's parish (Linden), Malden, observed its fiftieth anniversary on January 17th and continued throughout the following week with a series of well planned programs. One of the happiest thoughts was the entertainment of the children of the community by the Young People's Fellowship of the parish by afternoon and early evening parties suitable to the ages of the guests. Last Saturday night a banquet with Bishop Sherrill as guest and speaker brought the celebration to an end. The Rev. Harold Deacon is the rector of the parish.

The Rev. H. Harrison Hadley, Jr., connected with the young people's work of Trinity Church for two years and recently ordained to the diaconate in St. Paul's Church, Syracuse, where his father is rector, preached his first sermon in Trinity Church on the evening of January 17th.

The Rev. Glenn Tilley Morse, rector of All Saints' Church, West Newbury, has been elected chaplain of the Society of Foreign Wars, succeeding Bishop Lawrence in that capacity.

ETHEL M. ROBERTS.

TOPEKA, KANS., PARISH 75 YEARS OLD

TOPEKA, KANS.—On January 20th, Grace Cathedral parish, Topeka, celebrated its seventy-fifth anniversary by a reception in Guild Hall at which the Bishop, the Rt. Rev. James Wise, D.D., gave the history of the Church in Kansas. He recalled the fact that the first Anglican bishop to be consecrated west of the Mississippi River was the Rt. Rev. Thomas H. Vail, first Bishop of Kansas. The service took place in Muscatine, Iowa, December 15, 1864. On January 2, 1865, he started for Kansas, crossing the Missouri River on ice and arriving in Leavenworth five days later for his first service.

The man who began the work of the Church in Topeka was the Rev. Charles M. Callaway. The first service was conducted in a rented hall. The seventy-fifth anniversary services were conducted in one of the most beautiful church buildings in the United States. The Cathedral property today is valued at more than half a million.

When Mr. Callaway left Topeka in 1860 there were twelve communicants; today there are 837.

Contrary to the usual record, the Anglican Church was among the first established in Topeka. The Congregational Church was organized in 1855, and the Methodist in 1856. One of the founders of the Church in Topeka was Cyrus K. Holliday, for many years senior warden. He also founded the Santa Fe Railroad.

ST. ANDREW'S BROTHERHOOD IN JAPAN IS PROGRESSING

PHILADELPHIA—Twenty-two new members were admitted recently to the five university student chapters of the Brotherhood of St. Andrew, at St. Paul's University, Tokyo, Japan. The newly-formed national Brotherhood of St. Andrew in Japan is steadily going forward; officers have been elected, a constitution adopted, and a program of chapter extension inaugurated.

AMERICAN STANDARD BIBLE TO BE REVISED

NEW HAVEN, CONN.—A revision of the American Standard Bible will be published in 1941, according to an announcement made recently by Dean Luther A. Weigle of the Yale University Divinity School, who is chairman of the American Standard Bible committee of the International Council of Religious Education.

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By the Rev. M. M. MOORE.

An explanation of the Lenten season written especially for those who have not been taught the duties and blessings of a faithfully observed Lent.

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No. 72. KEEPING LENT, WHY? HOW?

By the Rt. Rev. BOYD VINCENT, D.D.

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No. 113. SOME HINTS FOR LENT.

By the Rt. Rev. A. C. A. HALL, D.D.

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WHEN WRITING ADVERTISERS PLEASE
MENTION THE LIVING CHURCH

Church in America Is Shortsighted, Says Bishop of Oklahoma at Chicago Convention

World Needs Missionaries As Never Before — Wrigley Memorial Ser- vices Held

The Living Church News Bureau
Chicago, January 31, 1932

THE CHURCH IS SUFFERING TODAY FROM spiritual incapacity to accept a chal-
lenge," the Rt. Rev. Thomas Casady,
D.D., Missionary Bishop of Oklahoma,
declared tonight (Sunday) before a mis-
sionary mass meeting of Chicago Church
men and women at St. James' Church.

"The Church in America is afflicted
badly with myopia," said Bishop Casady,
speaking on the domestic missionary work.
"This ailment is characterized by short-
sightedness and a spiritual incapacity to
accept a challenge such as our missionary
fields hold out to us. We look upon our re-
ligion as something God is to do for us,
instead of something we can do for God.
We need to reverse this attitude of mind
and to accept the challenge which our
missionary fields offer."

Bishop Stewart opened the meeting
with a plea not to reduce the missionary
efforts which the Church is carrying on.
He said a group of the larger parishes in
the diocese has reduced their pledges to
the diocese by \$44,000 over last year and
called upon all parishes and missions to
bolster up their support during the com-
ing months. "To reduce our missionary
efforts at this time," declared the Bishop,
"would be to betray humanity. The world
needs the Church today as never before."

Chicago offers one of the greatest mis-
sionary fields in the world, the Ven. Fred-
erick G. Deis, archdeacon of metropolitan
Chicago, declared in his address, in which
he gave impressions of the opportunities
in the city after eight months of work.
Archdeacon Deis estimated that 25,000
Episcopalians are "lost" to the Church in
Chicago at the present time through lack
of a sufficient missionary program and
machinery for keeping in touch with a
shifting metropolitan population.

"The biggest missionary opportunity in
the world lies right here at home in
metropolitan Chicago," said the Arch-
deacon. "Statistics show that the average
age of gangsters ranges from 17 to 22
years. Statistics also prove that few of
our gangsters ever had any training in
Sunday schools or otherwise. It is clearly
evident that one of the most effective
ways to combat the crime problem in Chi-
cago and other cities is to plant the
Church firmly in every community with
an aggressive missionary program."

Archdeacon Deis spoke particularly of
the opportunity open for work among the
Negroes in Chicago. In a Negro popula-
tion of 250,000, he said, the Church
registers only slightly over 2,000 members.
He advocated special attention to this
field.

The story of the romance of missionary
work in the extra-metropolitan area was
related by the Ven. Winfred H. Ziegler,
the second archdeacon of Chicago. It was
the story of muddy and frozen country
roads; living room services where the at-
tendants travel fifty and seventy-five miles
in order to have the services of the
Church; undertakers in small villages
who welcome the Church to their com-
munities and healthy country children who
are forming the basis of new Sunday
schools in rural districts.

ADVENT RECTOR CELEBRATES

The fifteenth anniversary of the rector-
ship of the Rev. Gerald G. Moore at the
Church of the Advent, Logan Square, was
celebrated last week. The celebration
came somewhat as a surprise to Fr. Moore.
Members of the vestry were invited to
dinner at the home of Dr. E. N. Johnson,
warden, following which the group went to
the church for evening service.

During the fifteen years Fr. Moore has
been in charge of the Advent, remarkable
changes have been effected and accom-
plishments recorded. When he went there,
the parish was badly in debt and had
been reduced to the status of a mission.
It was not long until the debt had been
cleared and the mission re-admitted to the
diocesan convention as a parish. The
crowning achievement of Fr. Moore's fif-
teen years has been the building of the
new gothic church, at a cost of approxi-
mately \$125,000.

WRIGLEY MEMORIAL SERVICE HELD

St. Chrysostom's Church, Chicago, was
crowded to capacity Thursday afternoon
when memorial services to the late Wil-
liam Wrigley, well known Chicago busi-
ness man, were held. The services were
simultaneous with the burial service in
Los Angeles. The Rev. John Crippen
Evans, D.D., locum tenens at St. Chrysos-
tom's, conducted the service and de-
livered the eulogy.

Present in the congregation were Chi-
cago's leading business figures and lead-
ers in the baseball world.

CATHOLIC CLUB TO MEET

The Catholic Club of Chicago will meet
at the Cathedral Shelter, Monday evening,
February 8th. The Rev. David E. Gib-
son will speak on the Shelter work and
the Rev. Joseph Higgins on his work at
the county jail. The Rev. W. D. McLean,
rector of St. Mark's Church, will preach
on Holy Matrimony.

SOUTHERN DEANERY MEETS

The 120th convocation of the southern
deanery was held at St. Paul's Church,
LaSalle, Monday and Tuesday. The clergy
were guests of St. Paul's Church at the
annual parish dinner. The Rev. Quinter
Kephart, priest-in-charge, presided. It was
reported that for the first time in years
St. Paul's Mission has pledged its en-
tire missionary quota.

Archdeacon Ziegler spoke on his work.
John G. Baylis, layman of Kenilworth,
spoke of the opportunities for consecrated
work open to laymen of the Church.

NEWS NOTES

Clergy of the diocese will attend a pre-
Lenten quiet day to be conducted by Bishop
Stewart at St. Bartholomew's Church, Engle-
wood, Monday, February 8th.

Students of Garrett Biblical Institute on
Wednesday visited the Cathedral Shelter and
heard the Rev. David E. Gibson tell of the
work which the Shelter is doing among Chi-
cago's poor and unfortunates. A group of
Evangelical students also visited the Shelter
recently.

The Rev. E. Victor Kennan, rector of Grace
Church, Freeport, has arranged a series of
neighborhood meetings in the interest of his
Lenten program.

James L. Houghteling, son of the founder
of the Brotherhood of St. Andrew, has been
appointed chairman of the Camp Houghteling
committee for 1932. The camp is operated by
the Brotherhood of St. Andrew.

St. Luke's Church, Dixon, the Rev. Benja-
min N. Burke, rector, has installed a new
heating plant at a cost of \$4,000.

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Lenten Preaching Mission to Be Continued in Philadelphia

Speakers Herein Listed—Bishop of
Haiti Is Diocesan Visitor—
S. H. Warnock Convalescent

The Living Church News Bureau
Philadelphia, January 30, 1932

AN UNDERTAKING ENTERED UPON FIVE years ago, in the form of a diocesan preaching mission, will be continued this year in Lent, when two bishops and four clergy, each from a different city and diocese, will comprise the series of speakers on Thursday evenings in the Church of St. Luke and the Epiphany, Thirteenth and Spruce streets.

This venture was at first a part of the Bishops' Crusade, but it has outgrown that name and now has become a recognized activity of the whole diocese. It will continue this year, as last, to be under the auspices and with the sanction of the diocesan commission on evangelism. The schedule of dates and names of visiting preachers follows:

February 11th: the Rev. ZeBarney T. Phillips, D.D., rector of Epiphany parish, Washington, D. C.

February 18th: the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, N. Y.

February 25th: the Rev. Granville M. Williams, S.T.D., rector, Church of St. Mary the Virgin, New York.

March 3d: the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor, West Virginia.

March 10th: the Rev. Bernard Iddings Bell, D.D., warden, St. Stephen's College.

March 17th: the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

The success of these services throughout the years they have been held in the past has been evidenced by the large attendance and growing interest on the part of people from far scattered districts of the diocese who have foregathered at this centrally located city church. Congregations in the past have ranged from six hundred to twelve hundred people, depending at times upon the clemency of the weather. As their particular contribution toward the diocesan observance of Lent, the vestry of the Church of St. Luke and the Epiphany and its rector, the Rev. Dr. David M. Steele, have always defrayed all the expenses of the services.

These services do not interfere, or take the place of, ordinary parochial services at the customary hours in particular parishes, but are rather a supplement to regular services. Dr. Phillips, the first preacher, was formerly rector of the Church of the Saviour, West Philadelphia, and will be welcomed back to the diocese. Dr. Melish repeats a visit of last year, and his Thursday will be during the same week that he is speaking at the noon services in St. Stephen's. Fr. Williams and Bishop Strider will speaker for the first time this year at these services; Dr. Bell repeats his visit of last year; and Bishop Woodcock has his own familiar place, as closing speaker of the series, which he has held for the past five years, and his Thursday evening, like one or two of those above, is that of the week in which he is preacher at the Garrick Theater, this year, for the twenty-fifth consecutive Lent.

BISHOP CARSON TO VISIT DIOCESE

The Rt. Rev. Harry Roberts Carson, D.D., Missionary Bishop of Haiti, will come to the diocese of Pennsylvania on

February 1st to remain a month, during which time he will assist the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, with confirmations.

In addition, he will speak before parish guilds and organizations about his work in Haiti. Bishop Carson was born in Norristown, Pa. He will preach in the Church of the Advocate, Philadelphia, on Sunday morning, February 7th, and that afternoon and evening in St. Simeon's and St. Matthew's, both in North Philadelphia.

VOLUNTEER SERVICE BUREAU FORMED

Under the leadership of Mrs. J. Willis Martin, chairman of the diocesan committee, a Volunteer Service Bureau has been formed with the purpose of putting those who can give volunteer service in touch with the institutions and trained social workers of the diocese. It is a clearing house and information bureau for those who want to help and those who need help.

Besides placing volunteer workers, the bureau, which is located in the Church House, exists to give information to people who are asking such questions as the following: (1) Where shall I send clothing? (2) Where can I find a trained worker to investigate a case of need? (3) How can I find out if a family is already receiving aid? (4) Where can a person register for a position? (5) Where can I find a person for temporary work? (6) Where do they give sewing to unemployed Church women? (7) If we can offer our parish house in the evenings, how can it be used? (8) What can our parish do to help?

MR. WARNOCK ABLE TO LEAVE HOSPITAL

Many readers of THE LIVING CHURCH will be pleased to hear that Samuel H. Warnock, director of publicity of the diocese and managing editor of *The Church News of the Diocese*, has been able to leave the Episcopal Hospital this week and return to his home at 5125 Cedar avenue, Philadelphia. Mr. Warnock had been in the hospital since December 13th, and underwent a long series of operations. Throughout his long illness, however, he directed a large part of his work from his bed in the hospital.

Before he became ill, Mr. Warnock was of great assistance to THE LIVING CHURCH in passing along the diocesan news to the Philadelphia correspondent before it had been sent to the daily papers, or came out in the diocesan paper, and his absence from the Church House has been regretted by many people.

ELEANOR ROBERTS HOWES.

NEWS IN BRIEF

WASHINGTON—Calvary Church, Washington, celebrated its 30th anniversary on the Feast of the Purification, February 2d. The sermon was preached by the Rev. ZeBarney T. Phillips, D.D., rector of the Church of the Epiphany.

WESTERN NEW YORK—Two parishes in Buffalo are building new churches: St. Jude's and the Church of the Transfiguration. St. Jude's parish is erecting a stone church and this will soon be dedicated. The Church of the Transfiguration is the newest of the Buffalo parishes and was formed as a result of the work of the Buffalo Church Extension Society. This is to be a substantial brick church and is being built to conform with the parish house. It is expected this church will be consecrated in the near future.

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Work Endorsed By Social Service
Department — Archdeacon Duff-
field Missed By Unfortunates

The Living Church News Bureau]
Brooklyn, January 28, 1932]

THE NINTH ANNUAL SERVICE IN RE-
half of the work of Holy Comforter
House was held in the Church of
Holy Trinity, Brooklyn, last Sunday eve-
ning. Holy Comforter House is the mis-
sion which is conducted under the aus-
pices of the department of social service
in the diocese of Long Island, and the
mission is located in one of Brooklyn's
largest Jewish districts. The Rev. J.
Howard Melish, D.D., rector of Holy Trin-
ity and chairman of the department of
social service, cordially endorsed the
work of the Holy Comforter. The Rev. J.
Clarence Jones, D.D., chairman of the
committee that has managed Holy Com-
forter since its beginning, had the direc-
tion of the service and delivered a mes-
sage from Bishop Stires, whom illness
prevented from attending.

The Rev. Harry G. Greenberg, who has
been the missionary of Holy Comforter
House since it was founded under the
late Bishop Burgess, related interesting
incidents showing that his neighbors have
lost a good deal of the prejudice which
they had against anything Christian;
their attitude is quite different from what
it was at first. They are greatly in need
of spiritual ministry, even in these days
when physical needs are being empha-
sized. The work done at Holy Comforter
House is well rounded in both social and
spiritual phases, but is limited by inade-
quate facilities. A large group of children
and adolescents frequent the mission.

The Rev. John S. Conning, D.D., of
the Presbyterian Board of Home Missions,
head of their department of evangeliza-
tion of the Jews, made a plea for a
greatly increased Christian mission to the
Jews in all parts of the world. He de-
scribed the purpose of such evangeliza-
tion as being not an effort to rob the
synagogue of its members, but an effort
to offer to religionless Jews our most
precious possession, just as we try to offer
it to religionless Gentiles and heathen.
He declared that an aggregate of more
than a hundred thousand Jews had been
received into the Christian Church since
the world war, in the great centers of
population in Central and Eastern Europe.

ARCHDEACON DUFFIELD IS MISSED
AT ST. GILES'

The children at the House of St. Giles
the Cripple, in Garden City, miss their
friend, Canon Duffield. He was their chap-
lain for years, and they do not forget
him. He held a service in their chapel
every Sunday afternoon, and made it
bright and cheerful; he gave them careful
and systematic instruction; and he cele-
brated Holy Communion at their altar
early every Thursday morning, and taught
them to love that service. When other
duties kept him from coming, he always
provided some one in his place, and there
are not a few whose interest in St. Giles'
began with their acting as Canon Duf-
field's substitute. He had close and tender
relations with the children, and many of
them brought him their serious problems.
He did this work for years without re-
muneration, and it was a ministry that

was invaluable. Many of these youngsters
will be guided through their handicapped
lives by the encouraging truths that Arch-
deacon Duffield taught them about our
Lord and Saviour. When he was taken
seriously ill last spring, they prayed for
him; and none of his many friends will
be happier when he returns completely
restored than will his little friends at
St. Giles'.

ST. GABRIEL'S, HOLLIS, ADOPTS ST. MARTIN'S

St. Martin's mission, on Cross Island
boulevard near Hollis avenue, was one of
the new missions which was slated to be
closed after the drastic reduction of
budget was put in effect at the December
meeting of the Queens-Nassau archdea-
conry. The vestry of St. Gabriel's parish,
Hollis, at their meeting last Monday voted
to assume supervision of St. Martin's, and
to carry on the mission rather than see it
closed. A regular schedule of services will
be formulated, and the Church school
will go on as before. In narrating this in
his weekly leaflet, the rector of St.
Gabriel's, the Rev. F. L. Barry, says:

"We are trying to return some of the
blessings bestowed upon this parish when
it was a parochial mission of the Cathed-
ral in Garden City."

Perhaps the "big brother" idea would
elsewhere solve the problem of Church
extension.

"YOUNGER PREACHERS" AT
ST. BARTHOLOMEW'S

The rector of St. Bartholomew's, Brook-
lyn, the Rev. Frank M. Townley, D.D.,
announces that he "has invited some of
the younger men in the diocese as Lenten
preachers this year, and looks forward to
the presence of large congregations on
Wednesday evenings." The men he names
are the Rev. John S. Haight, of Hemp-
stead; the Rev. F. L. Barry of Hollis;
the Rev. Seward G. Sherwood of Rock-
ville Center; the Rev. Alexander R. Mc-
Kechnie of Great Neck; and the Rev.
George T. Gruman of Trinity, Brooklyn.
CHAS. HENRY WEBB.

FOR THESE HARD TIMES, —A NEW RELIGIOUS NOVEL

The Macmillan Company of New York
issues a Biblical tale from the pen of
Louis Wallis, "By the Waters of Babylon,
A Story of Ancient Israel." It is the first
novel based on Scriptural "higher
criticism," and is warmly commended for
historical and scientific accuracy by theo-
logical scholars. The plot is cast in a
dramatic period of Israel's history, when
ethical monotheism was evolving out of
paganism through a great struggle for so-
cial justice. In THE LIVING CHURCH, Dr.
John H. Hopkins writes, "This brilliant
book is a most helpful addition to our
libraries."

The author, whose earlier volume,
"Sociological Study of the Bible," is a
standard work, says, "The Bible should
be re-examined as a literature coming out
of hard times, which raises the problem
of social justice and world peace. The
Scriptural conception of one true God en-
tered the human mind as a revelation
taking form through the pressure of
economic and sociological forces identical
in nature with the forces which are now
influencing religious thought."

By the Waters of Babylon, by Louis
Wallis, can be had from all booksellers, or
from the Macmillan Company, New York
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† Lenten Suggestions †

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BISHOP SCARLETT ON CHURCH OF THE AIR FEBRUARY 28TH

NEW YORK—The fifth of the seven Episcopal Church broadcasts on the Church of the Air will be that of the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, who speaks over Station KMOX, of the Columbia Broadcasting System, St. Louis, on Sunday, February 28th, 10 to 10:30 Eastern Standard Time.

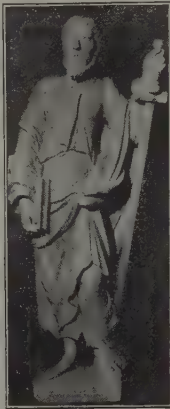
DECAYING WOODEN STATUE IN NEW YORK CHAPEL RESTORED

NEW YORK—The wooden statue of St. Paul which stood in the niche under the gable of St. Paul's Chapel, Broadway and Fulton street, New York City, for one hundred and sixty-five years has just been restored and repaired by the well known expert restorer of art, Arthur Smith, Tappan.

This statue, nine feet in height, is of white wood, and it is claimed to have



Before Restoration



After Restoration

been carved by the artist who carved the figurehead of the frigate *Constitution*. It has been treated with a wood-preserving compound containing poisonous chemicals to prevent disease from starting up again. After this, the decayed parts were filled with a liquid compound wood filler and when dry it was sandpapered down to receive a jessoline covering.

This process took eighteen months, then the statue was in condition to receive the final finish.

Mr. Smith's theory is that all works of art suffer from some living organism which causes them to deteriorate. Antiques thousands of years old, made by the Egyptian, Greek, and Roman artisans, have been preserved to the generations by this process.

NEWS OF THE PROVINCE OF THE PACIFIC

SAN FRANCISCO—The Rt. Rev. L. C. Sanford, D.D., has called a meeting of the council of the province of the Pacific for February 24th at Sacramento.

Diocesan and district treasurers are urged to send in their pledges at once, that the budget may be adopted at this meeting.

The Rt. Rev. Philip Cook, D.D., of Delaware, chairman of the joint commission to inquire into the apparent disparity between both quotas and appropriations of missionary districts and aided dioceses, has sent a copy of the resolution to all members of the commission.

The resolution calls for a definite and practical study of the whole question, and further suggests in order to make

these studies more complete that this commission seek in each of the eight provinces, after consultation with the bishops, the aid of a group especially well informed concerning the districts and dioceses in question.

The four members from this province are all members of the provincial council, viz: the Bishop of San Joaquin, the Bishop of Eastern Oregon, the treasurer of the province, and W. A. Monten, Los Angeles.

Pending action by the provincial council, Mrs. Eccles has volunteered to continue the work without remuneration. Several departments of the National Council have expressed themselves in favor of the headquarters as a "vital necessity to the Church."

CHURCHMAN IS SPEAKER AT DENOMINATIONAL CENTENNIAL

UTICA, N. Y.—Standing in the same church building where ninety years ago his great-grandfather was preacher, the Rev. James F. Root, rector of St. Luke's Church, Utica, was speaker at the celebration of the centennial of the Presbyterian church of Oneida Castle, on January 25th. The Rev. Charles Machin came from England with his family and became the second pastor of the Oneida Castle church, serving until 1856. In the parlor of the old manse, still standing, he married his daughter, Anna Machin, to a young attorney named James P. Root, whose parents were also members of the Oneida Castle church, and this young couple became the parents of the Rev. Mr. Root's father. At the same time prominent in the church were a Mr. and Mrs. Morrison, whose grand-daughter, Mary Forbes, was the Rev. Mr. Root's mother. Mr. Root possesses a receipt for pew rent in the old white-pillared church issued to his maternal great-grandparents in 1835, which was among the centennial exhibits, and a picture of the Rev. Mr. Machin was hung above the old pulpit.

RESERVED SACRAMENT STOLEN FROM MILWAUKEE CATHEDRAL

MILWAUKEE—Entering through a basement window at an early hour January 31st a thief forced his way into the study of the dean, the Very Rev. A. I. Drake. After that the intruder entered the Lady Chapel where he tore open the Tabernacle and removed the Reserved Sacrament. The loss in the chapel was discovered on Sunday morning when the Tabernacle door fell open onto the hand of one of the Sisters who was preparing the altar for the early service.

ANOTHER BOOST FOR SCOUTING

NEW YORK—In South Bend, Wash., Elvis R. Eaton, scout executive of the Twin Harbors Area Council, was approached by a stranger who offered his services as a scout leader.

Scout Executive Eaton asked the applicant what he knew about scouting.

"Not a great deal," the man confessed, "but a boy scout once saved my life and I have been trying since to pay back a debt to scouting."

The stranger, Robert W. Bale, explained that on a hunting trip he had been shot in the leg. The wound bled profusely and his companions seemed unable to check the flow. A boy scout met the hunting party and in a few minutes had the wound correctly bandaged and the hunter on the way to a doctor who later remarked that without the bandage and treatment to the wound, Mr. Bale stood a great chance of losing his life.

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"May they rest in peace, and may light perpetual shine upon them."

SHERMAN COOLIDGE, PRIEST

COLORADO SPRINGS, COLO.—The Rev. Sherman Coolidge, full blooded Arapahoe Indian, of the diocese of Colorado, died Sunday, January 24th, in Los Angeles, following several weeks' illness. He was honorary canon of St. John's Cathedral and priest-in-charge of the Church of the Good Shepherd, Colorado Springs. Burial services were held at Grace Church, Colorado Springs, on January 25th, Bishops Johnson and Ingle, and the Rev. Paul Roberts, rector of Grace Church, officiating. The full choir of Grace Church as well as members of the choir of the Church of the Good Shepherd were present. Six clergymen of the diocese acted as pall bearers.

Canon Coolidge was known not only as a priest of the Church, but as an untiring worker for the welfare of his own people. Not long ago he said in addressing a group in the city of Manitou, "Here am I, an Indian, a canon in the Episcopal Church." During his forty-five years' ministry, chiefly among the Indians, he came to be accepted as an authority on Indian matters.

Born February 22, 1862, in a tepee on Goose Creek, near Sheridan, Wyoming, the son of Banasda and Ba-ah-noce, he was called Des-che-wa-ah, which means to run swiftly over the ice. His parents were killed in a battle with the Shoshone and Bannock Indians at Camp Brown, Wyoming, in 1870, and the pitiable condition of the few survivors made an indelible impression on the 7-year old boy. He was adopted by Lt. and Mrs. Charles A. Coolidge, whose name he took. In 1871 while Lt. Coolidge was ordered to duty in Ohio, Mrs. Coolidge went east to her home in New York, taking the Indian boy with her, where he was baptized at Zion Church by Bishop Southgate and sent to school. While still a child he determined to be a missionary to his own people. He studied at Shattuck Military School, then at Seabury Divinity School, from which he received the B.A. degree in 1884. A special course of study followed at Hobart College, from 1887 to 1890. He was made a deacon by Bishop Spalding in St. Mark's Church, Cheyenne, in 1885, and the forty-five years of his ministry were spent in Colorado, Wyoming, Minnesota, Nevada, and Oklahoma.

One of the most interesting episodes of his romantic life was his marriage October 8, 1902, to Miss Grace Wetherbee, daughter of the owner of the old Manhattan Hotel in New York. The marriage took place at the Wind River Mission in Wyoming where Canon Coolidge had gone to preach a mission, and where Miss Wetherbee had gone to visit her school friend, Miss Annie Talbot, daughter of Bishop Talbot. Mrs. Coolidge and their two daughters, Lucy and Sophie Austin, reside at the home in Broadmoor, Colorado Springs, where the family have been living for some years. Canon Coolidge was prominent in civic affairs in the city, a member of the Chamber of Commerce, and was also honorary head chief and life member of the American Indian Association, member of the Indian Rights Association, life member of the State His-

torical and Natural History Society of Colorado, and a member of the Committee of 100 on Indian affairs which acts in an advisory capacity to the Secretary of the Interior.

CLIFFORD S. GREGG, PRIEST

NEW YORK—After an illness of two years, the Rev. Clifford Stimson Gregg, who last summer celebrated his twenty-fifth anniversary as rector of Trinity Church in the Morrisania section of the Bronx, died in St. Luke's Hospital, Manhattan, on January 23d at the age of 61.

Mr. Gregg was born in Ripley, Ohio, a son of Samuel and Martha McCracken Gregg. His boyhood was spent in Chattanooga, Tenn. He was a student at Chattanooga University from 1890 to 1892, graduated from Harvard University in 1896, and spent the next two years at Cambridge Theological Seminary.

After being ordained, Mr. Gregg was a curate under the Rev. Dr. Leighton Parks at the Church of the Ascension in Boston. When Dr. Parks became rector of St. Bartholomew's in New York, Mr. Gregg came with him as curate and remained two years. Then he went to Trinity Church in the Bronx.

Mr. Gregg is survived by two sisters, the Misses Katherine and Eleanor Gregg of Washington, and by a brother, Frank M. Gregg of East Haven, Conn. He never married.

Funeral services were conducted by the Bishop of New York, the Rt. Rev. William T. Manning, D.D., at Trinity Church, Morrisania, January 25th. The body was cremated and the ashes taken to Chattanooga.

HENRY REES SCULLY

PITTSBURGH—Henry Rees Scully, member of a pioneer Pittsburgh family, died in that city on January 4th. Mr. Scully was born in Pittsburgh in 1852, the son of the late James O'Hara Scully and Margaret Jackson Townsend Scully. He graduated from the Western University of Pennsylvania, now the University of Pittsburgh, with the class of 1872. For a number of years he was a member of Calvary Church, and besides being diocesan treasurer he was a member of the board of trustees.

Besides his widow, Mr. Scully leaves five children: Arthur M. Scully, president of the Allegheny County Bar Association; Rees T. Scully, Donald C. Scully, Miss Margaret T. Scully, and Mrs. W. Barnett Wolfe. Interment was made in the Allegheny Cemetery.

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NEWS IN BRIEF

CALIFORNIA—At the annual meeting of the San Francisco Church Federation for the election of officers, the Rev. M. M. Bours, who is supported by the missionary funds of the diocese, was reelected Federation chaplain for all the public hospitals and relief homes.—The Rev. Leslie Kelley, rector of St. Paul's, San Francisco, who is doing social service work at that center, and is making the parish house a "neighborhood house," is a member of the state commission on boxing and athletics.

FLORIDA—Mrs. A. F. Habersham of Los Angeles was in the diocese the week of January 11th to 18th in the interest of the National Council. Showing films of the mission fields of the Church she gave a talk on the work in Alaska, the Philippine Islands, China, and Japan in several of the parishes throughout the diocese.

GEORGIA—Archbishop Athenagoras of New York City, head of the Greek Orthodox Church of North and South America, was a guest of the Greek community at Savannah on January 20th. He was accompanied by the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., who takes part in the Epiphany services at Tarpon Springs every year.

NEW JERSEY—Bishop Matthews has called the clergy of the diocese to assemble at the Cathedral on Tuesday, Wednesday, and Thursday, February 16th, 17th, and 18th, for a most important conference and training school, under the leadership of the Rt. Rev. James M. Maxon, D.D., Coadjutor of Tennessee, and the Rev. Dr. O. J. Hart of Chattanooga, in preparation for the diocesan teaching mission of the Great Commission, which it is planned to carry into each parish of the diocese, beginning about the middle of Lent.—The Rev. Morton A. Barnes, rector of St. James' Church, Long Branch, recently observed his 18th anniversary as rector of the parish. He is also the oldest in service of the city clergymen, leading the pastor of the First Reformed Church by one year.

PITTSBURGH—The Rev. R. D. Brown, rector of the Church of the Holy Cross, Pittsburgh, is confined in the hospital.—A mission under the direction of the Rev. Francis W. G. Parker, of the Order of the Holy Cross, West Park, N. Y., will be held in St. Mary's Church, Pittsburgh, on February 14th.

HEBREW, Indian, Chinese, and Negro were among the candidates confirmed lately at All Saints', Henry street, New York City.

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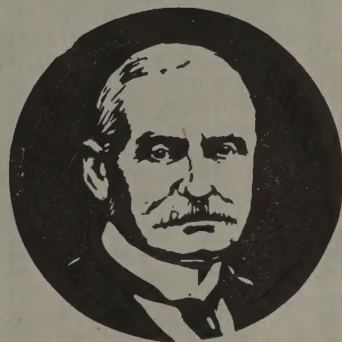
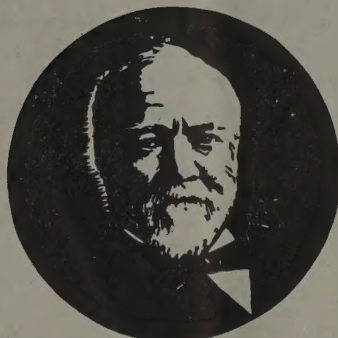
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